

THE DIFFERENCE OF HEARERS.

OR

An Exposition of the Parable of
the sower. Delivered in certaine
Sermons at Hyton in
Lancashire.

By WILLIAM HARRISON, His
Majesties Preacher there.

*Together with a Post-script to the Papists in
Lancashire, containing an Apologie for the points
of controuersie touched in the Sermons.*

Luk. 8. 18.

Take heede how yee heare.

LONDON,

Printed by T. C. for *Arthur Iohnson* Dwel-
ling at the Signe of the white Horse, neere
the great North Doore of Pauls.

1614.

THE
DIFFERENCE
OF HEARERS

An Exposition of the
the power of the
in the
of the

By William Harrison, M.A.
of the University of Cambridge





TO THE MOST RE-
VEREND FATHER IN
God, George, Lord Bishop
of Chester.

Right Reverend. When I first preached these Sermons, I little thought to have put them forth to publike view, yet such hath bene the importunitie of some of my best hearers, in moving me to penne them, or some others of my Sermons; As I might have bene thought unkind and uncurteous, if I had altogether denied that their godly and earnest request. And the rather was I perswaded by them, because it was hoped that the publishing of these, might yeeld some benefite, not onely to those persons who formerly heard them, but likewise to those, who hereafter should reade them.

It is well knowne that the papists make (1) Deut 6.
small account of hearing Gods word preached they hope to be saued, rather by sight 3. 4. & 31. 12.
then by hearing. 13. Math. 17. 5.
(2) Iſai 28. 23.
& 66. 2. 5.

Though hearing be a dutie (1) commanded by God; exacted by (2) the prophets:
Ier. 6. 18. & 9.
2. & 10. 1.

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(1) Math. 11
 15. & 13. 9-43
 Math. 15. 10
 Luk. 14. 35
 (4) Act. 13. 16
 & 15. 13. Re-
 uel. 7. 11. 17
 (5) Nehem.
 8. 5. Luk. 5. 1
 Luk. 15. 1. &
 21. 38. Act. 10.
 33 & 13. 7. 44
 Act. 16. 14
 (6) Ioh. 8. 47
 & 18. 37. 1. Iob.
 4. 6
 (7) Ioh. 10. 27
 (8) Deut. 33. 3
 (9) Luk. 8. 21
 (10) Luk. 11
 28
 (11) Math.
 7. 24
 Luk. 10. 42
 (12) Ier. 23
 32. Act. 2. 41
 1. Cor. 14
 24. 35
 (13) Act. 4. 4. teachers. Moses was read and preached
 & 15. 7. Rom. 10. 17 (14) Act. 10. 44. Gal. 3. 2. 3 (15) Reuel.
 3. 10. (6) 1. Tim. 4. 16. 1. Th. 1. 21. (17) 2. Th. 2. 19. 23.
 Nehem. 9. 30. Ier. 26. 4. 5 (18) Deut. 18. 19. Math. 10. 14. 15.
 Math. 12. 42

phets: Enioyned by (3) Christ: Requi-
 red by the (4) Apostles, and practised (5)
 by all good people.

Though it be an apparent signe of (6)
 Gods Elect. An infallible marke of (7)
 Christs soepee. A true note of (8) Gods
 Saints. An euident token of our (9) spiri-
 tuall kinred with Christ. A plaine testi-
 monie of (10) our happines. A comfor-
 table assurance of our (11) perseuerance.
 Though it be an ordinarie and effectuall
 meane (12) of our conuerſion, of (13)
 working faith, of (14) receiuing the spi-
 rit, of obtaining (15) fellowship with
 Christ, and of enioying (16) saluation in
 heauen. And though the neglect and con-
 tempt of it, (17) hath bene, and (18)
 shall be seuerely punished. Yet the papists
 little regard the word preached, & seldom
 will vouchsafe to heare it. As they doe
 wilfully refuse to heare vs; so doe they
 iudge it, to be neither greatly necessarie,
 nor much profitable to heare their owne

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(19) every Sabbath in the Jewes Syna- (19) Act: 15.
gogues. It was the custome of (20) Christ 21.
and his (21) Apostles, to preach to the (20) Luk: 4:
people in the Synagogues every Sabbath 16.
day. The (22) ancientest of the fathers (21) Act: 17.
testifie, that in their times, the people 42: 44: & 17:
heard a sermon, each Lords day. And di- 21. & 4
vers concills have made (23) decrees 21) Iustini
for the continuance of that custome: in suc- Martyc apo-
ceeding ages. Yet the Romish (24) pre- log: 21 Testim:
lates have made it a precept of their apolog: 39:
Church, that every one shall see a masse on Origene in Ex-
each Sabbath, but will not make it a pre- od: homil: 7.
cept, to heare a sermon, each Sabbath. As (23) Colon:
if the often sight of a masse were more ne- cap: 9: Lao: 11:
cessarie and more profitable, then the hea- cap: 16, Tru-
ring of a sermon: And as if the Sabbath lan: cap: 9: Ma-
were better sanctified. and the peoples gnet: cap: 25.
soules more edified, by the masse, then by (24) Bernar-
the preaching of the word. As the priests din: de Senis de
are accustomed often to say masse, but obli: quat: labbe
seldom to preach: so the people for one ser- sermon: cap: 3.
mon which they heare, do see fortie or fifty Toller, in-
masses. Imitating (25) that king, who saw struct: sacer-
three masses each day, but seldom heard doc: lib: 6: ca: 6,
any sermon. And being admonished by Vauric: catech:
Lewis king of Fraunce, that he must not be- cap: 3.
stow all his time on masses, but should oftner (21) Thom:
A 4 heare Wallingh.
hear hast Anglin
Exwar: 11. p:
43. & Idali:
Jagm: Neustr:
11: 172. De
Henrico, 3.

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heare sermons, answered, that he had rather often see his Friend, then heare one speaking of him, though hee spake neuer so good thinges. As if they might with their eyes see Christ corporally present in masses; and could onely heare some talke of him at sermons. Wherein as they doe most blasphemously preferre their owne inuented idoll, before Gods most holy ordinance: So doe they bewray their ignorance, touching the necessitie and efficacie of the word preached. If they would duely consider the scope and doctrine of this parable, they might easily perceiue, that the hearing of the word, is as necessarily required for the direction of their liues, and the saluation of their soules: As the sowing of the ground with good seed, is necessarily required of them that would reape a plentifull crop at harvest. And that it is not the sight of their abominable idoll, but the reuerend hearing of Gods sacred word, that must make them fruisfull in all good workes.

Again, wee cannot but acknowledge, that the Lord hath sent many skilfull and painefull Husbandmen, to sowe his fieldes with vs: who according to their office and
duetie,

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durie, sow it in due season, after a good manner, and with the best seede. And yet it yeeldeth litle fruite. People heare much, learne litle, and practise lesse. Which cannot be imputed to the want of good preaching, but rather to the want of good hearing: the fault is rather in the ground, then in the sower, or in the seede. The seede is good, and great store is sowne, but the ground is barren. The doctrine is sound, and the manner of teaching profitable, but the people heare amisse, and so for want of good hearing, loose the fruite of many good sermons; because the profit of hearing, dependeth on the manner of hearing. A medicine fitly prescribed and rightly compounded, looseth his vertue in curing the patients disease, if it be not duly administred, and orderly receiued. We to our great grieve lose our labour in preaching, and the people to their great perill, loose their labour in hearing, because they heare amisse. As therefore I was at first endued to preach these sermons, so was I afterward perswaded to penne them, that by them the simpler sorte (for whose sake onely I do now publish them) might haue some plain direction how to heare for their profit.

There

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Math. 16, 2.
Luke 12, 4.

*There be some among vs, who seeme to be of Iudas his minde, and say quor-
sum perditio hxc? The pensions giuen
by his maiestie, for the maintenance of
preachers in these popish partes, might
well be spared, or else conuerted to other
more necessarie vses, what good doe they
in the countrey? Whom his Maiestie may
answere, (And no doubt, if he heard their
murmuring speeches, would answere them
roundly) as the Maister of the Vineyard
answered the murmuring labourers: Is
it not lawfull for me, to doe with
mine owne as I will? Is thine eye
euill, because I am good? They may
here behold, and if they please, take a tast
of the meate wherewith his Maiesties
subiects are daily fed. Though their diet
be homely, yet I hope it is hellesome,
though the manner of teaching be plaine,
yet is it profitable, especially for such peo-
ple as I am appointed to instruct: My
iudiciall hearers can testifie, that these
sermons were sutable to my ordinary tea-
ching, and that in penning them, I haue
altered very little, either for matter, me-
thode or stile. I thinke few will complaine
of the vnprofitableness of our labours, but
those*

Math. 20, 15.

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those who doe reioyce thereat, and would
 haue vs remoued, lest our labours should
 become more fruitfull hereafter : who
 would rather haue the countrey still re-
 maine addicted to popery and impiety,
 then brought to the obedience of the Gos-
 pell. How fruitfull our labours haue bene,
 your Lordship can better iudge then any of
 them. Yet must we needes confesse that the
 fruitfulness thereof, hath bene, and still is
 greatly hindered by two sortes of persons,
 namely by popish priests, and profane Py-
 rpers. The priests like Samballat and To-
 biah, hinder vs in edifying the Lords
 Temple, and labour to pull downe, as fast
 as we build up: like the old seducers, they
 creepe into houses, and lead captiue,
 simple women laden with sins, and
 led with diuers lusts. They withstand
 vs, as Iannes and Iambres withstood
 Moses. Yea they subuert whole hou-
 ses, teaching things which they
 ought not, for filthy lucre. They are
 sent by the Pope to reconuer, if it were possi-
 ble, the reuenues, rents, & tributes which
 once he had out of this kingdome, who ha-
 uing no other meanes whereby to liue, haue
 raised a gainefull trade of seducing, and
 through

Nehem: 4, 7, 8

2, Tim: 1, 6

2, Tim: 3, 8

Tit: 1, 11

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2. Pet. 2. 3.

1. Sam. 28. 7.

through couetousnes, doe make merchandise of the peoples soules. Though it pleased his Maiestie to banish them: yet as a Witch was found in Endor, after that Saul had banished all out of Israel; So now upon diligent search many priests might be found in these parts.

Though they lurke in secret corners, and dare not shew their faces, yet may we traile them by their footsteps, and take notice of their presence by their practises, even as we may discern where a snail hath crept on the wall, by the slime which it leaveth behind it. Who marryeth our recusants, who baptizeth their children, but they? Not one recusant is married, not one of their children is baptized by our ministers. Shall we thinke that they who hold Matrimonie to be a sacrament, would live together as man and wife, and neuer be married? Can we imagine that they who hold baptisme to be absolutely necessarie to saluation, will suffer all their children to remaine unbaptized? Therein they verifie the Poets saying: In vetitum nefas gens humana ruit. Before we had any statute lawe against marriages and baptizings by popish priests, it

was

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was a rare thing to heare of any one who offended that way: But since that law was made, it hath bene a rare thing in this countrey, to heare of a Recusants marriage solemnized, or a Recusants childe baptized by any of our ministers. So as if our law-makers had foreseene the issue, it may be they would haue forborne the making of that law, least as Solon thought of a law to be made against Parricides, they should put men in mind of such an offence. What is the reason of this their wilfulness? Not onely impunitie, our lawes made against them, being like an vntimely birth, dead as soone as borne, and wanting execution which is the life of them: but especially because the priests doe euermore excite them to disobedience, and will canonize them for holy confessours; for that their contemptuous breach of our lawes.

And whence cometh it, that scarce one of an hundredth, of all our Recusants and non-communicants, would come to take the oath of allegiance, when they were thereunto lawfully called? but because the priests dissuade them from it, by authoritie of the Popes bulles, and by warrant of the Cardinalls booke.

Augustine

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Epist. 48.
ad viacent.

Leges principi-
pum recte im-
plorari aduer-
sus hostes fidei
modo id fiat
animo corri-
gendi, non stu-
dio vindican-
di. Augusti:
epist. 48
Vides epist:
50. 60. 61, 127
167.

Augustine acknowledged that through
feare of the imperiall lawes put in execu-
tion, not onely some few persons, but like-
wise many whole cities, who formerly had
bene Donatists, became right Catholikes:
So if our lawes might be duely executed,
if not against all papists, yet against the
priests, I doubt not but within a while, we
should drawe most of the people to due con-
formitie. All their bookes have bene an-
swered, all their dispersed pamphlets con-
futed, and many disputations have bene
graunted them; Seeing then that after so
many convictions they remaine obstinate,
I hope all will acknowledge with the same
Father, that wee may lawfully craue
the execution of the lawe against the
enemies of the faith, if it be done
with a minde to correct, and not
with a desire to reuenge.

Moreover I cannot but lament, and
with griefe of heart complaine, that still in
this part of the countrey, the course of re-
ligion is exceedingly hindered, the fruites
of our labours greatly frustrated, the
Lords Sabbath impiously profained, by
publike pyping, by open and lascivious dan-
cing on that day. That it is not consecra-
ted

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ted as holy to the Lord, but rather kept as
a feast of Bacchus and Venus. That py-
ping should put downe preaching: that
dancing should draw the peopl from their
dutie: That for one person which we haue
in the Church, to heare diuine seruice, ser-
mons and catechi me, euery pyper (there
being many in one parish) should at the
same instant, haue many hundreds on the
greenes.

Our learned and late (2) diuines doe (3) P. Martyr.
teach, that the virgines of Israel giuing comment. in
themselves to dancing on their feast day, Iudic. 21, 19
did thereby abuse it. And that it was no 21, fol. 177
maruail, if at the same time, they were all Simler, com-
ransomed for the punishment of that their ment: in Exode
sinne. Gregory Nazianzen (3) exhorted 20, 8
his people to celebrate their feastes di- (3) Orat. in
uinely, and not by dancing. And (4) ac- Christi natiuit.
counteth the vse of it, and such like things, paulo post in-
an heathenish manner of celebrating feastes. tium.
Isidor Clarius (5) thought that gam- (4) Contra
blers, players, and dancers, sinned more Iulian. orat. 2
heynously, and should be punished more prope finem.
greuously, then he who gathered sickes, (5) Apud Da-
and then the leues who gathered maxima d. 2. loc. com-
on that day. Augustine taught (6) that tr: iesus dies.
it was better for men to dig and delue, and (6) In psal: 32
for couat. in
lob. 12. 3
De decem
chord: cap: 8

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for women to card and spin, then to dance wantonly on the Sabbath, which he meant not of the Jewish Sabbath onely, but also of the Christian Sabbath, because in the same places he exhorted christians to keepe their sabbath spiritually, and not carnally as the Jewes did by idlenes and dancing. The councill of Toledo, (7) forbads that custome of the common people on thir holy daies: And charged Priests and Judges to suppress that bad custome in all their prouinces. Leo 4. with 67. Bishops in a Synode at Rome, decreed (8) that priests should admonish men and women, not to gather companies together on their holy daies, after the manner of Pagans to dance and sing filthie songs. And that those who were admonished, and would not cease, should be suspended from the Communion.

Yet the greatest part of our people, spend more then the one halfe of the Sabbath, in a wanton and lasciuious dancing as euer was used by any.

The ancient Christians would not celebrate the solenne daies of the Emperour, with bonc-fires, publike dauncings, and drinkings. And were defended (9) by

Ter-

(7) Toletan.
council. 3.

1. Canon. 12.

(8) Can. 35.

Vides Flac.

Illyris. catalog

test. vetit. in

Leo 4.

(9) Vera re-

ligionis homi-

nes etiam so-

leonia eorum,

conscientia po-

stus, quam las-

ciua celebrat,

&c. Sic cine

exprimuntur

publicum gan-

dium per pub-

licum de de-

cent hac cine

solennes dies

principium de-

cept, quæ alios

dies non de-

cent Apolo-

get. cap. 35.

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Tertullian for that their refusall: because they would celebrate those daies rather by conscience, then by wantonnes: because that were to expresse a publike ioy by a publike shame. And those things which were not seemely on other daies, were not seemely on the Emperours solemne daies. Chrysostome (10) would not suffer the people to set up the image of the Empresse, with publicke dancings and stage-playes. Neither would (11) he tolerate any pyping and dancings at weddings. The cauncell of Laodicia (12) forbade dancing at weddings, and enioyned Cleargie men to depart from meetings where it was used. Yet our people iudge it an honest and lawfull keeping of the Lords Sabbath, to pype and dance all the aftermoone.

(10) Soro: hist 1, 8, c. 20.

(11) In Genes. 24, homil: 47 in hinc, & homil. 55. initio.

(12) Can. 53, 34.

And who are greater maintainers of this impietie, then our recusants and non communicants. Their purses are euer open for the hyring of the pyper, their children and seruants, alwaies ready to dance after him, and themselves seldome sayle to be spectators. By this meanes they keepe the people from the Church, and so continue them

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them in their popery and ignorance.

Though we often preach against this abuse, though we let them knowe that the best learned in the Romish Church, (13) haue condemned it as a trick of wantonnes, as a prouocation to lust, as a breach of the seuenth commandement, and an exercise (14) unfit for the Sabbath, yet sturdo canimus, They will not forbear it, because they are not restrained by authority. Augustine witnesseth, (15) that the Bishops of his time were accustomed to suppress such vaine and filthie dancings. As your Lor: doth treade in their steps, by painefull preaching: so if you would imitate them, by reforming this great disorder, you might greatly further the fruit of our ministry.

The papists of our time and countrey, doe esteeme so little of the authority of the Canonickall scriptures, and ascribe so much to humane writings, that though we prone our doctrine by most pregnant places of scripture, yet they will not beleene it, vntill they be assured that the old Fathers, and their owne late writers haue taught the same. Therein dissenting from the ancient Fathers, who would try and iudge

(13) Ludon.
vues de insti-
tut. fm. lib. 1.
c. 11. Catech.
Rom. part 3.
cap. 7. p. 351.
Ludolph de
vita christi.
part. 1. c. 66. A.
Tho Aquin.
Hugo cardin.
Ferus.
in Math 14.
Iansen, con-
cord. euangel.
cap: 59.
(14) Polydor
virgil: de in-
uent: lib 5. c. 22,
& 1, 8, Vaux.
catech. cap: 3
(15) Notum
ist omnibus,
nugaces & tur-
pes saltationes
ab episcopis
solere compes-
ci. Contr: epist.
Parmen: lib: 3
cap: 6.

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(16) iudge of mens words and writings by the Canonickall scriptures : but would not iudge of the doctrine of the scriptures by humane writings.

I haue therefore added vnto the sermons, a Post-script to papists, to let them vnderstand, that what we preach in the pulpit against them, is not onely warranted by the diuine scriptures, but is also witnessed by the fathers, and some of their owne Church. And therefore if they condemne vs as heretikes for teaching such doctrine, we may say to them, as Augustine said to Iulian the Pelagian, condemning him for teaching the same doctrine, touching originall sinne, which other Fathers taught. Who seeth not, that openly you condemne vs, and secretly you condemne them, yet haue you the same iudgement both of them and vs.

These sermons, together with the Post-script, I now offer vnto your Lordship : not as if the matter of them were worthy your reading : but rather that they being approued by your iudgement, and protected by your authoritie, may better escape the spitefull censures of enuious and

(16) Hiero.
nim. epist.
Tranquillin
Augustin. e-
pill: 19, & c82.
Crescon. lib. 2
cap: 31, 32
Dionys. Alex.
andr. apud. En-
seb. hist. lib. 7
cap. 23.

Quis te non
videat in me
apertum iacta-
re conuiuium,
de illis occul-
tum quidem ;
sed tamen si-
mile habere
iudicium.
contr.
Iulian. lib. 1.
cap. 2.

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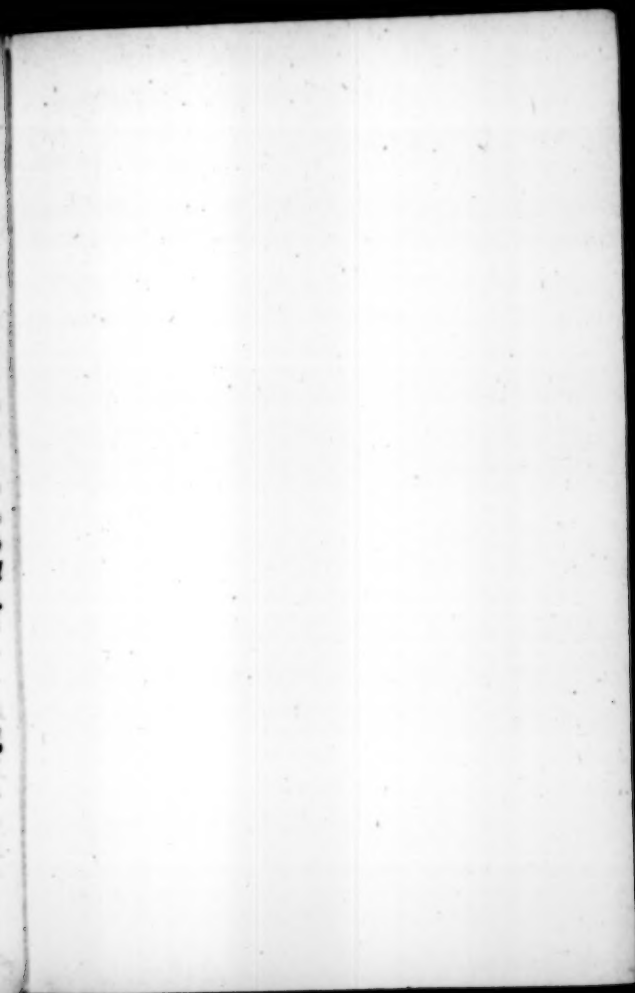
superstitious persons. As also that I might thereby testifie my thankesfulnes to your Lordship, who not onely from time to time haue much countenanced, and greatly furthered my poore ministerie in these backward partes: but also of late, considering my long labours, and small meanes of maintenance, did procure the continuance of that Pension, which was graunted vnto me by the royall gift of two famous Princes: when as some vpon sinister pretences, and by indirect meanes went about to abridge me of a great part thereof.

Thus presuming of a pardon for this my boldnes, I humbly commit your Lordship to the mercifull protection of Almighty God: who long continue your health and happie state, and make you a blessed instrument of much good vnto his church.

Your Lordships

in all dutie to be commended,

WILLIAM HARRISON.







THE DIFFE- RENCE OF HEARERS.

Or an exposition of the pa-
rable of the Sower.

Luk. 8. vers. 11. 12.

11. *The parable is this. The seeds is the word of God.*
12. *And they that are beside the way, are they that heare: afterward cometh the diuell, and taketh the word out of their hearts, least they should beleue and be saued, &c.*

CHrist Iesus our blessed Sauour, did no sooner begin to preach the Gospell, but had many hearers. With such authoritie did he teach, such excellent and profitable doctrine did he deliuer, such admirable miracles did he worke, to confirme his doctrine, and
B such

such great fame of him was spread abroad, that all people were willing and desirous to heare his sermons: yea all manner of persons out of all countries and quarters of the land, flocked vnto him in great multitudes. Wherevpon he not onely taking a view of their number, but also duly considering their disposition, how all of them came not with same intent and purpose, how all of them were not alike qualified for profitable hearing, and how all of them, should not receiue the same benefit by hearing of him: he propounded a parable, of a sower of corne, to declare the diuersitie of hearers, who be vnprofitable, who be profitable hearers. Lest any should imagine, that by any kind of hearing, they might be saued, he lets them vnderstand, that there be bad hearers as well as good. And because many of them were husbandmen, who liued by tilling and sowing of land; and all of them were well acquainted with matters of that nature, for their better capacitie he fetched his similitude from husbandry.

This parable is first propounded,
then

then expounded ; propounded in the 5. 6. 7. 8. verses of this chapter : whereof I forbeare to speake, because the doctrines thereof, may be better considered in the exposition.

It pleased Christ for the instruction of his disciples, and for the edification of his Church in future ages, to expound this parable. And it is the first parable which wee find penned with his exposition. The occasion of the exposition is set downe in the two verses immediately going before : namely a question moued by the Apostles, what should be the meaning of it. And a reason rendred by Christ why he would explaine it to them, and not to others, because it was giuen to them to knowe the mysteries of the kingdome of God, but not to others.

Now in the verses following, is conteyned the matter of the exposition, which is double : the former respects the seede: the later respects the ground: The seede saith Christ, *is the word of God.*

The ground was of foure kinds, and signifieth 4. sorts of hearers.

1. The first kind of ground was the high way. What hearers are signified thereby, is declared here, vers. 13. and more may be supplied out of Math. 13. 19. touching whom we may obserue 2. things, 1. the manner of their hearing, 2. the issue and euent of their hearing: 1. the manner of their hearing is not here expressed, yet is mentioned, Math. 13. 19. *they heare and understand not.*

2. The issue and euent of their hearing: which is set forth by the diuells practise and behauour toward them. And that is described, 1. by the manner, 2. by the end of it, 1. by the manner of it; for he is said to come and take the word out of their hearts, 2. by the end, wherefore he doth so, which is double, he doth it to preuent 2. things which they might receiue by hearing, the one being subordinate to the other, the former being a meane of the later, and the later being a reward of the former: the one is, least they should be lieue: the later is, least they should be sau'd.

2. The second kind of ground was
stony:

stony: who are ment thereby, is specified, vers. 13. Another sort of vnprofitable hearers, who are described by 4. properties, whereof the two first, declare their present estate, and the two last, their future condition: 1. they receiue the word with ioy: 2. they haue no rootes: 3. they belieue for a while: 4. In time of temptation they fall away.

3. The third kind of ground was thornie: which also representeth another sort of bad hearers; described vers. 14. by the causes, and by the effect or issue by the causes; for 3. things are named, which like thornes choake the seede of the word, 1. cares, 2. riches, 3. voluptuous liuing: by the effect, or issue that followeth thereupon, they bring forth no fruite.

4. The fourth and last kind of ground, was good ground, in which the seede sprang vp and did beare fruit. That is a resemblance of good hearers, as appeareth, vers. 15. And those are described by 3. properties: 1. by the manner of their hearing: *they heare with an honest and good hart*: 2. by their keeping of it after they haue heard it: 3. by their fruit-

fulnes. And that is amplified 2. waies, 1. by the maner of it, heare, *with patience*: 2. by the measure and varietie of it: some bring forth more, some lesse, in Math. 13. 23. Mar. 4. 20. some thirty, some fixtie, some an hundred fold.

1. To begin first with the first, and so to proceed in order to the rest, Christ sheweth what is ment by the seede, when he saith the seede is the word of God. By which tytle is plainly manifested the vertue, force and efficacie of Gods word. As seede is the beginning and cause of all the fruit afterward reaped, so is the word the beginning and cause of all goodnes in vs; even of all grace in the heart, of all good words in the mouth, and of all obedience in the life. And as good seede if it be well sowne in a fertile soyle, will yeeld fruit, so the word being well taught to capable and docible persons, wil produce some good fruit, for the glory of God, and for their comfort and saluation. The word is resembled to many things in regard of the power and vertue of it: As to an hammer that will bruse vs: to a fire, that will either purge or consume

Jer. 23.
29.

vs: to a light that will direct vs: to salt *Psal. 119.*
 that will season vs: to a sword, that will *105.*
 defend vs: to seede that will beget vs: *Mat. 5.*
 to foode that will nourish vs: to goades *13.*
 that will pricke vs forward: so also to *Ephes. 5.*
 seede that being sowne, wil yeeld plen- *17.*
 tie of fruit, because of it owne nature *1. Pet. .*
 through Gods ordinance and blessing, *22.*
 it will prouoke people to obedience. *1. Pet.*
 If therefore you receiue it, and doe not *2.2.*
 beare fruit, the fault is in you, and not *Ecclef.*
 in it: you are but barren soyle, vnwor- *12. . 1.*
 thy of such seede. Moreouer, it is to be
 obserued, that Christ compareth the
 word to seede that is sowne: for in the
 propounding of the parable, he said the
sower went out to sowe his seede: and now *Vers. 5.*
 he saith the seede is the word: meahing
 the seede sowne. *Mathew* saith, that the *Mathe. 13.*
diuell catcheth away the word sowne in the *19.*
heart. And *Marke* saith, that the *sower* *Mar. 4.*
soweth the word. And therefore it must
 needs be vnderstood of the word prea-
 ched. The word of God as it is written
 in the scriptures, and conteyned in the
 bookes of the old and new testament,
 is good seede indeed: yet it is as seede
 in the barne vnthreshed, or as seede laid

*Arhanaf.
de sement.*

1. Cor.

9. 11.

1. Cor.

3. 9.

vp in the garner: but the word read and expounded, preached and applyed to Gods people, is as seede sowne in a field. And preachers be the sowers of it: for albeit Christ doth not expressly declare who be the sowers, yet that is apparant from other circumstances: for if the word be the seede sowne, then they who preach the word are the sowers. And if they who heare the word taught, be the ground in which the seede is sowne: then the persons who teach them, and whom they heare, are the sowers. So Christ by preaching the word, was a sower, yea the chiefest of all others: the ground was his, the seede was his, & he like a good husbandman, with his owne hands, did sowe his owne seede in his owne field. So the Apostles were likewise sowers. Christ was a sower to the Iewes onely, they also to the gentiles: he in the little field of *Iudea*, they in the large field of the whole world. Wherefore *S. Paul* said, *If we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things?* as also, *we together are Gods labourers, ye are Gods husbandry.* And so all those who preach

preach the same word which they did, are sowers : for as the sower filleth his hand with seede, and casteth it abroad among the furrowes of the field, not setting it seede by seede, or choosing a peculiar place for euery seede, but lets it lye as it lighteth: So the preacher disperseth and dispenseth the word in a mixt people, not able to giue it successe, but as it pleaseth God to giue a blessing, and as the hearts of the hearers are prepared for it.

Hence then wee may learne the necessitie of preaching, no sowing, no reaping. As you cannot in any field reape a crop of corne at haruest, vnles it were sowne with good seede at the seede time, no more can any fruits of grace, or any good works, bee found in the Church, or children of God, vnlesse the seede of the worde bee sowne among them. Indeed there may be sometimes good sowing, and little good fruit to be reaped. As the Lord did all that could *Isai. 5. 4.* bee done to his Vineyard, and yet it *Luk. 13. 7* brought forth nothing but wild grapes: but if there be no sowing, it is impossible to gather any fruit at all : Christ there-

Iob. 12.

24.

therefore sayd; Except the wheat come fall into the ground, it abideth alone. Our hearts are the ground, they must be sowne with the seede of Gods worde, otherwise they will bee altogether barren, or else bring forth nothing but briars and brambles, thornes and thistles. Experience may verifie this. Looke into those places and Parishes where the worde is neuer taught, or to those persons who will not heare, though they might; and you shall find nothing among them, but Atheisme, Popery, and prophanenesse. Yet in those places where it is taught and heard, wee may finde the frutes of holinesse and righteousness: If not among all, yet among many.

Use. I.

The consideration whereof should mooue the Ministers of the Gospell, to bee instant in season and out of season; as *Paul* exhorteth them: The lesse they preach, the lesse shall they profite the people. The more seede they cast into the furrowes of the peoples hearts, the greater plenty of fruit may they expect.

Eccle. 11.
6.

We should follow *Salomons* aduise, who sayth; *In the morning sow thy seede, and in the*
the

the evening let not thy hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall bee alike good. What shall wee answere to the Lord our Maister, and owner of the fiede, if through our negligence in sowing, his fiede of the Church yeelde him not such store of fruit, as otherwise it might haue done?

And you people should likewise apply this to your selues, and learne from hence to heare often. If you contemne the word, & will not suffer your hearts to bee sowne with the seede of it, you shall bring forth no good fruit, but remaine as a barren Heath. Doe you not remember what the Apostle saith; That the ground which beareth thornes and bryars is reprocued, and is neere vnto cursing, whose ende is to bee burned. Fearefull is their case, who are such ground: yet no better can they bee who refuse to heare. As you are content to haue your fieldes sowne yeerely, that so you may reape a croppe at Haruest: So must you bee content to haue your hearts continually sowne with this heauenlie seede, that so you may
be

Use. 2.

Heb. 6. 8.

be fruitfull in all grace and godlines, though your fields be sowne but once a yeare, yet must your hearts be sowne continually, because you should yeeld and beare fruit continually. As we are content to bestowe our paines in sowing this seede continually (though it be as toyle some a labour as you finde in your seede-time) so be ye willing and readie to receiue this seede into the furrowes of your hearts continually, that so you may from time to time, abound in fruit, for Gods glory, and your owne comfort. But whose word is it, that is this spirituall seede? It is not the word of Angell or of man, but the word of God. This seede did Christ sowe, and none else. And therefore he said, *My doctrine is not mine, but his that sent me. As my Father hath taught me, so I* *speake.* This seede did the Apostles sow, & none else. For when Christ sent them abroad, he bad them teach all Nations to obserue all things, *which he had commanded them.* All those thinges must be taught, yet nothing else. And lest they should forget what those things were, hee promised to send the Holy Ghost, *who*

Ioh. 7.
16.

Ioh. 8. 28.

Mat. 28.
20.

who should bring all things to their remembrance, which he had told them: who should lead them into all truth: Because (as hee Job. 16. sayd) hee shall not speake of himselfe: but whatsoever he shall heare, that shall he speake. And so carefull were the Apostles to sow this seede onely, as they did confidently protest, that they received of the Lord, that which they deliuered to their hearers. And if they, or an Angell from heaven, or any man, preach otherwise then they had received, let him be accursed. And no other seed must we sow, if we will make the people fruitfull. Christ and his Ministers sow none but good seede in his field: If bad seede, as Tares or Cockle be sowne, it is done by the enuious man, the Diuell and his instruments. As there be doctrines of God, so there bee doctrines of Diuels: namely errors and heresies: those be as tares among wheate, and doe greatly hinder the fruitfulness of the good seede. There be also doctrines of men, as the inuentions of their owne heads, vnwritten verities, Decrees of Popes, Canons of Counsels, traditions of the Church, which wanting the warrant of Gods word, are but

Ier. 23. 28 as chaffe to the wheate : and beeing taught in the Church, will yeeld no more fruit, then chaffe that is sowne in a field. Vnder the Lawe, God would not permit the Iewes to sow the same field with mingled seede : And shall we thinke, that now vnder the Gospell, he will permitte vs to teach for doctrines mens traditions, to mingle trueth with error, and his diuine Oracles with humane inuentions?

Leuit. 19.
19.

*See post-
script.
Sect. 3.*

Use. 1. Wee therefore that bee sowers, must see that our seed be good. As the Husband-man against seed-time, will not onely prouide good seede, but will also winnow it, fanne it, and try it, that so he may neither sow chaffe, nor light corne, nor darnell; but pure graine, which is like to fructifie. So wee, before wee come to the Pulpit, must try and examine our doctrine, that it bee sound; and that we deliuer nothing but that which will edifie the hearers. And because, *Non omnis fert omnia tellus*; Each ground will not beare each kinde of graine. Wee must, like wise and carefull Husband-men, sow that seed which is fittest for our ground; and deliuer such

such doctrines, as are most fitting for the capacitie and present condition of the Auditorie: that will yeeld the best encrease.

And you Christian people, as you *Use. 2.* must take heede how you heare, so also take heede what you heare. It is the word of God, not the word of the Diuell: It is the word of Christ, not the word of Antichrist, that must make you fruitfull. As you haue great care, that your ground be sowne with sound and cleane seede: so be carefull that your soules bee instructed with sound and wholsome doctrine. Beleeue not euery spirit; but try the spirits whether they bee of God. *1. Ioh. 4. 1.* Despise not Prophe- *1. Thes. 5.* syng, but try all things, and hold that *21.* which is good. With the Noble-men *Act. 17.* of Berea, search the Scriptures daylie, *11.* whether those thinges bee so which are taught you: What you finde contrary thereto, that reiect as tares: what is not warranted thereby, blowe away as chaffe: what is proued thereby, that receiue as good seede into the furrowes of your heartes. I know the Popish Seminaries

naries will not suffer you to trye their seede, you must trust them, and take it vpon theyr word; but we allowe and require you to trye ours.

If two men offer you Seede to sowe your ground, and the one bid you trye it, and view it well, the other tell you of it, but keeps it in his sacke, you must not viewe it: whether dealing would you like better? whether seede would you receiue? If theyr seede were good, if they taught Gods worde, they would not refuse tryall.

Vers. 12.

And they that are beside the way, are they that heare.

IN the former verse you haue heard the exposition of the seede: Now see the exposition of the ground, in this verse, and the rest. There were 4. sortes of grounds mentioned, CHRIST sheweth that by them hee meant 4. sortes of hearers: some good, some bad.

Before wee come to speake of them seuerally and particularly, we may note one thing in generall frō them all. That

as the same seed, sowne in diuers kinds of ground, doth not fructify in all alike: in some, it yeeldes little or no fruit at all; in some, both good and plentiful fruit. So the same doctrine taught to diuers people, doth not profit all alike. It may profit some nothing at all: others verie much. Though seed bee neuer so good, yet badnes of ground may spoyle it, and cause the sower to lose both labour and cost. Euen so, though the doctrine wee teach bee neuer so good and profitable, yet through the ill disposition of the hearers, it may become vnfruitfull. This seede doth fructify, or not fructify; according to the qualitie & disposition of the ground into which it is cast. If the ground be bad, the seed perisheth; if the ground be good, it encreaseth. And because some mens hearts be as a barren ground, and other mens hearts be as a fertile soile: in some it yeeldeth no fruit at all, in some it yeeldeth great abundance. This difference may be seene in each mixt company and populous congregation, to which wee preach. It was found among Christs hearers, it was founde among the Apostles

hearers, and may also be found among ours. The consideration whereof, serues for the instruction both of Preachers & people: 1. Of Preachers, to comfort them, and to encourage them in their labours, when they see them vnprofitable vnto a great number. Christ spake this Parable, especially of him selfe and of his hearers: He taught the true word of God, & in the best maner that might be, yet did he not profite all his hearers; he had 4. sorts, whereof three were vnprofitable, one onely was profitable. The Disciple must not be better then his Master: if hee be no worse, let him be well content. It doeth not a little grieue the Ministers of the Gospell, to take great paines in teaching the truth, and that in a good manner, and yet see most of their hearers to receiue little or no profit at all; but still remaine, after

Non seminantis sed suscipientis culpa. many yeares teaching, as ignorant, as Popish, and prophane, as they were at the first: Yet let them not be dismayed, it was Christs owne case; the fault is in the hearers not in the teachers. God wil reward thee for thy painefull preaching, though few doe profit by it. Let not their

Chrys. in Mat. 13.
hom. 45.

their fault hinder vs in our dutie, but let vs instruct with meeknesse them that be contrarie minded, prouing if any time God will giue them repentance: They who be vnprofitable hearers now, may proue profitable her eafter. Till the time of bearing fruit doe come, wee know not which will proue good ground, which will proue bad.

2. This also serueth for the instruction of hearers. Seeing that these 2. kinds of bad grounds do paint out 3. sorts of bad hearers, who neuer receiue profite to their soules by the word which they heare: You must know, that you may be receiuers of this heavenly seede: You may be hearers of Gods most holy word, and yet be neuer the better for it, neuer come to heauen by it. Three parts of Christs hearers were bad, as appeareth by this Parable: And he telleth vs that many shall say; *Wee haue eaten and drinke in thy presence, and thou hast taught in our streetes: but he shall say, I know you not, depart from mee all yee workers of iniquitie.* And the Apostle saith; *Wee are to some, the sauour of death vnto death: and vnto others, the sweete sauour of life vnto life.*

Euery kinde of hearing will not saue your soules. It must be good and profitable hearing, with good hearts, to vnderstand, belecue, and obey what you heare: Yea, not onely they, who wilfully refuse to heare, but likewise they, who heare vnprofitably, shall bee damned. And therefore as Christ afterward exhorteth you in this Chapter;

Verse. 18. Take heede how you heare. As many seeke and find not, because they seeke amisse: Many runne, and obtaine not, because they runne amisse: Many aske, and receiue not, because they aske amisse: So many doe heare, and profite not, because they heare amisse.

Some imagine, that if they be no Recusants, if they be no prophane contemners of the Word and Sacraments; but repayre to the Church euery Sabbath day, & heare diuine Seruice & Sermons orderly, as by Law they are enioyned, they are good Christians, & sure to bee saued: But let the know, that they may do all these things, & yet not be saued: They may offend in the manner of their hearing, and then their case will be no better then if they heard not at all.

The

The Diuell is very subtile, and this is one of his subtilties, whereby he deceiueth many people to their perdition: First, he labours by all meanes, if it be possible, to keepe them from hearing, because he knows it is Gods ordinance, and is afrayde least it bee powerfull in them: But if hee cannot keepe them backe from hearing, he deceiueth them with this conceit; that any kind of formall hearing will serue their turne. But do not herein belecue the father of lies: belecue Christ, who is the way, the life, and the trueth: He tels you, that there be 3. sorts of hearers which shall not be saued; onely one sort among 4. shalbe saued. And therefore examine your selues what kinde of hearers you bee: and doe not content your selues with that hearing that shall not edifie your soules.

Now let vs come to the seuerall kinds in particular: And first, let vs see who are they which receiue the seede on the high-way. Some hearers are compared to such ground. You know that if Land lye by the high-way side, or an high-way lye through the mid-

dest of a plowed field, some seede in the sowing will fall on the high-way, and so be lost. Therevnto are some hearers compared, and that very fitly: For first, as the high-way is not kept seuerall and priuate, but lyeth open and common to all travellers and passengers; so these mens hearts are not enclosed and kept seuerall for heavenly things, but lye open to all tentations and suggestions of the Diuell, to all inticements of the world, and to all idle thoughts & vaine imaginations, and that in the time of hearing. Againe, as the high-way is so troden and trampled by the feet of passengers, that it cannot couer the seede, or if it shoulde couer the seede, yet the trampling will so harden the soyle, as the seede can neuer sproute: So these mens hearts are so hardened by wandering thoughts, both in, and immediately after hearing, as the word cannot enter, or at least, cannot take any rooting in their hearts. And as corne sowne in the high-way, will neuer yeelde crophe like other ground, so these hearers will

Mat. 13. neuer yeelde such fruit of the worde as others doe. But who are these? *Matthew* sets

sets downe one propertie of them, and *Luke* another. *Mathew* saith; They are such as heare, and vnderstand not.

There be 2. sorts of hearers who vnderstand not the word. 1. Some through naturall infirmitie, & through defect of capacity, conceipt, vnderstanding, & memorie. If these naturall faculties be not perfit, they cannot possibly vnderstand the word which they heare: but of these Christ doth not heare speake: this is rather an infirmitie then a fault, rather a punishment of sin, then sin it selfe. God may beare with their weaknes; especially if their mind and vnderstanding be as weak in apprehending worldly matters, as it is in diuine: If they vnderstand the fundamentall gronnds of Religion: If they mislike this their infirmitie, & desire to haue it redressed: If they haue a care, according to their small capacity, to encrease in knowledge: And if they frame their liues according to the measure of knowledge which they haue receiued,

2. Some vnderstand not the word, through negligence, carelesnes & contempt: who heare the word, but heed

See Beza. it not, regard it not, marke it not, care
annot. maior in Mat not much for it, let it passe as it cometh,
 13. 19. and are thinking of some other matter,
 while they should attend to it; who are
 so farre from laying it deepe in their
 hearts, as they will not suffer it long to
 continue in their heads.

Of these persons doth Christ heere
 speake: for he noteth it as a great fault
 in them, and opposeth them to those,
 who receiue the word with ioy. And
 fitly are they resembled to the high
 way, as before was declared. This kind
 of hearers is not wanting in these daies;
 who marke, and vnderstand little or
 nothing of that we speake, though wee
 speake neuer so plainly. If they heare a
 long discourse of worldly matters, they
 giue attentiu eares, can carry it away,
 & repeat it to others: but let them heare
 a poynt of necessarie doctrine, or an ar-
 ticle of their faith discussed, they con-
 ceiue little, and afterwards can rehearse
 nothing at all: So that in them is fulfil-
 led that Prophecie of *Esa*y, applyed by
Mat. 13. Christ to the obstinate Iewes: By hea-
 14. ring, they heare & vnderstand not: by
 seing, they see, & perceiue not. Let them
 know,

know, that their hearing shall not profit them, vnles they vnderstand. Indeed there be some, who vnderstand what they heare, & yet shall reape no benefite by it: yet is there not any, who shal haue any comodity by that which he heares and vnderstands not. Wherefore we must say to them, as Christ said to the multitude: *heare and vnderstand:* you *Math.*
loose your labour in hearing if you vn- *15.10.*
derstand not. The Eunuch thought it impossible for him to vnderstand the scripture he reade, without a guide: yet *Act. 8.*
thereby implied, that if he had a guide, *31.*
he could vnderstand. Our people haue such guides, and yet many of them vnderstand little. If one aske them the meaning of a text, which they heard lately and learnedly, pithily and plainly expounded, they cannot tell the sense of it. If one aske their opinion touching a point of doctrine lately taught them, they are not able to speake any thing of it: which declareth that they vnderstood it not: and so they proue themselves to be no good hearers.

Some say they are not learned, they are of a dull capacitie, yet they haue

Neh:8.8.

a good meaning, and as good an heart, as those who vnderstand most: they hope God will beare with them, and accept of their good meaning, when as they should rather accuse themselves of negligence. If they did duly prepare themselves, and carefully attend, they might vnderstand much more then they do. But let them first know, that though they be not learned, and cannot reade, yet ought they, and may be able, to vnderstand, for God hath furnished preachers with learning, and appoynted them so to explaine the word, that the simple may vnderstand it. Euen as *Ezra and the Levites, reade the booke of the lawe distinctly, and gaue the sense, and caused the people to vnderstand it.* Though thou be not able to vnderstand the word of thy selfe, yet mayest thou be made able by them; yea and shalt be made able to vnderstand the most necessarie points of saluation, before thou canst be made fit for heauen: yea many of the most necessarie points are so easie of themselves, that thou may vnderstand them at the first heaing, if thou wilt carefully marke them.

The

The entrance into Gods word shew- *Psal. 112.*
 eth light, and giueth *understanding to the*
simple. And therefore if thou vnderstand
 not, thou should rather blame thy selfe
 for want of attention, then for want of
 capacitie or learning. Againe, know
 this, that God will neuer accept of thy
 good meaning, nor of thy good heart,
 vnles thou doin some competent mea-
 sure vnderstand his word; for it is the
 word rightly vnderstood, that must di-
 rect thy good meaning, and correct thy
 heart: thou maist thinke thy meaning
 is good, and thy heart good, when both
 be naught: as indeed they are, if thou
 vnderstand not the word aright. And
 how should God accept of thy good
 meaning, voyd of vnderstanding? It is
 but the sacrifice of fooles: blindnes was
 a blemish, which made beasties vnfit for
 sacrifice. And doest thou thinke God
 will accept thy blind deuotion? deceiue
 not thy owne soule herein, but seeke
 for vnderstanding. There be some that
 be desirous to vnderstand what they
 heare, and it may be, would gladly
 knowe how they may be able: I would
 aduise them to doe these 6. things.

1. Let

1. Let them prepare themselves before they come to heare. As we must prepare our selues before we pray, if we will not pray vainely, and as we must prepare our selues before we come to the Sacrament, if we will not receiue it vnworthily, so must wee prepare our selues before we heare, if we will not heare vnprofitably. The husbandman prepares his ground by plowing it before he sowe it. If thou goe rashly to heare without preparation, thou shalt yeeld no more fruit then a field that is sowne before it be plowed. Thou maist prepare thy selfe by confidering before hand, that the word which thou goest to heare, is not the word of a mortall man, but the word of the euerliuing God : that not man onely speakes vnto thee, but that God speaketh vnto thee, in and by the man. That the word is the power of God to saluation, that one day thou must giue account to God for thy hearing. If thou doest seriously consider these things before hand, they will prepare thee, to heare with more reuerence and vnderstanding. Againe, prepare thy selfe by vnfained humilia-
tion

tion for thy former finnes; least God for the punishment of them, should blind thy vnderstanding when thou hearest. Likewise prepare thy selfe, by renewing thy faith, in the truth of Gods word, and of his promises, knowing that the word, will not profit the *Heb. 4. 2.* hearers, vnles it be mixed with faith.

2. Pray earnestly vnto the Lord, that he would enlighten thy minde by his holy spirit, for the naturall man perceiueth not the things of God, neither can he knowe them, because they are spirituall discerned. It is that oyntment, which teacheth vs all things. *David* prayed often for illumination. *Open mine eyes that I may see the wonders of thy lawe. Teach me O Lord, the way of thy statutes, and I will keepe it vnto the end. Paul* prayed for it, to be bestowed on others. As for the *Colossians*, that they might be fulfilled with all knowledge, in wisdom and spirituall vnderstanding. And for *Timothie*, to whom he thus wrote, *Consider what I say, and the Lord give thee vnderstanding in all things.* Much more should we pray to obtaine it for our selues. It is the Lords gift, beg it of him by prayer,

1. Cor. 2.

14.

1. Ioh. 2.

27.

Psal. 119.

18 33.

Col. 1. 9.

2. Tim.

2. 7.

er, the more dull of capacitie you are by nature, the more earnestly and the oftner should you pray to God, that by grace he may make a supply of that, which you want by nature. This is one reason why many heare and heede not, and vnderstand not, euen because they will not pray before they heare. *James*

Iam. 1. 5. saith, If any man lacke wisdome, let him aske of God, and it shall be giuen him. So if you want vnderstanding, aske it of God, and it shall be giuen you.

3. Exercise your selues daily, in reading the word, in meditating of it, in conferring and talking of it. *David* said, *Psal. 111.*
59. I haue had more vnderstanding then all my teachers, for thy testimonies are my meditation. The Apostle said, that men

of age, to whom strong meate belongeth, *Heb. 5.*
14. through long custome haue their wits exercised, to discerne both good and euill. If you will often reade the scriptures, or heare others reade them, you shall be better able to vnderstand the when you heare them expounded, & better carry away the doctrine drawne from them.

4. Attend diligently to that which is deliuered, marke and consider it, thinke then

then on that onely, and nothing else.
 Euen as the people *gave heede vnto those things which Phillip spake.* And as *Lidia,* whē God had opened his hart, *attended vnto the things which Paul spake.* This is wanting in many, and therefore they vnderstād not: for no attention, no vnderstanding. *Paul* long agoe forbad men to giue heede to fables, yet is it now practised by diuers. If a man tell a winter tale, a fayned fable, or a merry iest, many listen very attentiuely vnto him, marke it well, and will talke of it afterward: but when the preacher speaketh of heauenly matters, which tend to the saluation of mens soules, he is heeded by a few: which persons are like the *Athenians*, who regarded not *Demosthenes* when he spake of matters for the welfare of their citie: but listened well vnto him, when he told thē a tale of a contention about an asses shadow, betwixt the owner and hyrer of the asse. You must know, that you cannot vnderstand, vnles you doe carefully attend, and expell all other by-thoughts out of your mindes. And that you may the better attend, you must as

Christis

Act. 8. 6.

Act. 16.

14.

1. Tim.

1. 4.

Tu. 1. 14.

Plutarch

in De-

mosth:

Luke. 4.

20.

*Euseb. de
vita con-
stant. lib. 4.
Cap. 33.*

Christs hearers did, fixe and fasten your eyes on the preacher : lest gazing on other things, your eyes withdraw your minde from the doctrine deliuered. And if your bodies growe drowfie and sleepeie, sit not long, but stand on your feete. Euen as that worthy and Christian Emperour *Constantine* the great, vsed to do, who for reuerence to the word, and for his better attention, could not be perswaded to sit downe, but would most commonly stand at sermons.

*Math.
13. 15.*

5. When you vnderstand not a point, aske them which be learned and do vnderstand it : This was the vsuall practise of the Apostles, when they vnderstood not the meaning of this parable, they asked Christ and he told them : when they vnderstood not his doctrine, of the things which defile a man, they asked him, and he made them to vnderstand it. Be not you therefore ashamed to aske, you shall find many readie to resolute you: if you will aske, what you cannot vnderstand of your selues, and at the first hearing, you may afterward vnderstand by asking of them.

6. Lastly, be careful to practise, what
you

you doe alreadie knowe and vnderstand; then shall you be able to vnderstand more afterward: for as *David* saith, *The feare of the Lord is the beginning of wisdom, all they that obserue them, haue* *Psal. 111.*
good understanding. And *Christ* said, *If* *10.*
any man doe the will of my father, he shall *Ioh. 7. 17.*
knowe of the doctrine, whether it be of God,
or whether I speake of my selfe. Obedience is the key of knowledge. If men sinne against their own knowledge and conscience, the Lord in iudgement blindeth their mindes, and hardeneth their hearts, that they shall vnderstand lesse afterward, and lesse regard what they heare. So contrariwise, he in his mercy will reward former obedience, with future illumination. The seruant who hid his talent, lost it, but he who employed his talents, had them multiplied.

Whosoever will obserue these rules shall hereafter vnderstand, and profite more by one sermon, then hee hath done by many sermons in times past.

The second propertie in the first kind of hearers, is set forth by the issue

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and

and euent that falles out at his hearing: The diuell comes and takes the word from him. The former propertie came from himfelfe, this from the diuell.

In this behauiour of the diuell, toward these hearers, wee may note 2. things. 1. his prefence: 2. his praetise.

1. His prefence, in that he is faid to come, he commeth to the perfons that doe heare, and to the places where they heare. Though here it be translated (afterward) commeth the diuell: yet it might be translated, *then commeth the diuell.* Marke faith, that Sathan commeth immediately, to wit, as foone as they haue heard, and before they goe away from the place, as well as afterward. Euen as fowles come to the field that is fowne, fo will the diuell come to the perfons that heare, and to the places where they heare. This is to be confidered, becaufe it is not fimplie faid, the diuell taketh the word: but all three Euangelifts adde this, he commeth. And this not onely teacheth vs, as fome haue obserued, that the diuell is out of vs, is not alwaies prefent; is sometime neere, sometime a farre off: some-

Mar. 4.
15.

Tollet. in
Luk. 8.
annot. 26.

sometime tempteth, sometime tempteth not. But likewise that he neither feareth the persons that heare Gods word, nor the place where they heare it. He came to *Adam* and *Eue* while *Iob. 1. 6.* they were in *Paradise*, he came and stood before the Lord, among the children of God: that is, the holy Angells. He approached neere to Christs most *Math.* holy body, and carried it from one *4. 5. 8.* place to another. We must not therefore thinke it strange, that he dare come among them, that meete together for the hearing of Gods word, and into Churches which be consecrated and dedicated for the worship of the Lord. Papists imagine that the ringing of consecrated bells, will driue him away: And that permanent crosses of mettall and wood, and transient crosses made on the forehead with their fingers, will put him to flight. Let them shew why he should be more afraid of these, then of Christs body? haue they more holines, or more vertue in them, the Christs body had?

Seeing the diuell comes to hearers, let vs before we heare, and afterward

we haue heard, arme our selues against him.

2. The diuels practise, *he taketh the word out of their hearts*: The heart is not here taken strictly and properly, but generally, for the minde and affections: yet cannot the diuell immediately, directly, & by himselfe, worke vpon the soule or heart of man, that belongeth onely vnto God, who alone is the searcher of the heart. The diuell worketh immediately, indirectly, & by meanes euen by externall obiects, outward senses, and corporall phantasies; he taketh the word out of the hart, by interrupting the phantasie, and making it visit to conuey any thing to the vnderstanding or to the heart: and by conueying other thoughts into the heart, and turning the minde another way, so as it shall no longer affect the word, nor thinke of it any more. Neither can he take it by violence, without their liking, that heard it: but with their consent, he taketh it onely from them who were careless hearers, who neuer suffered it to sinke deepe into their hearts; but being like to the high way side, did
not

not cower it with the moyſt mouldes of holy affections: yea he taketh it from thoſe who neuer had any great loue vnto it, and therefore might eaſily be perſwaded to let him take it.

In regard of this his practiſe, Chriſt in the propounding of the parable, compared him to the fowles of the ayre, becauſe as they will follow the ſower, and will picke vp that, which lyes by the high way ſide, or any other place vncouered: ſo the diuell haunteth the aſſemblies, where the word is preached, that he may take from the hearers, that which hath bene taught. Yea, in this reſpect the diuell is farre worſe then any fowles; They eate the ſeede of neceſſitie, becauſe they want other foode to nourish them: but he of malice, he needeth it not, it doth no good to him. And therefore he taketh it away, not to doe himſelfe any good thereby, but to doe them harme, from whom he taketh it. Againe, the birds are ſoone ſatiſfied, and that with a litle; if they haue once eaten their fill, they flye away, and leaue the reſt, though it lye vncouered; but the diuell is neuer

satisfied till he haue picked vp euery graine that is not covered in the bot-tome of the heart. Birds are easily kept away, or driuen away, but it is an hard matter either to keepe the diuell away, or driue him away from those that heare carelessly: till they alter the manner of their hearing, he will not be kept from them.

See then what an enemie the diuell is, to hinder the efficacie of Gods word in mans heart.

As the preacher laboureth to cast the word into the heart, so he to take it out. He thrusteth many euill things into the heart, he put treason into the heart of *Iudas*, to betray Christ: he filled the heart of *Ananias*, to lye vnto the holy Ghost. So also doth he keepe all manner of good from the heart, by the one he would make vs bad; by the other, he would hinder vs from being good.

Ioh. 13. 2.

Act. 5. 3.

Except it be in praying, hee doth not trouble a man so much in any busines, as in hearing of Gods word, because he is afraide lest man should be conuerted and saued thereby.

This his practise is euidently seene in many. It appeareth by the euent, that he taketh the word from many of our hearers, for when the people haue heard the preacher speake a whole houre together, and deliuer many profitable points of doctrine, and that very plainly, yet few can repeate any thing at all: many will say they like him well, he is a good man, and made a very good sermon, yet cannot tell one word that he spake. What is the reason hereof? the diuell hath taken it out of their hearts and heads.

Report to them an humane historie, tell them some strange newes, or a tale for their worldly profit, or corporall health, they will keepe it well enough, and at any time, and in any company will relate it very readily: but teach them a myserie of saluation, instruct them in a dutie to God or man, they forget it as soone as they haue heard it: What is the cause hereof but this? the diuell knowes that the one will neuer profit their soules, nor further their saluation, and therefore he will not take it

from them: he is afraid lest the other should profit their soules, and further their saluation, and therefore he labours to depriue them of it.

If a man put coyne in a chest, and wares in a chamber, and within a while come and finde none there, he will say, a thiefe hath bene there. So if people heare much, and keepe little or nothing, it is certaine the diuell hath bene there, to steale it out of their hearts.

This should teach euery one of vs that be hearers, to looke well to our selues, and carefully to keepe that which we haue heard. The diuell will doe what he can to depriue vs of it. If he cannot keepe thee from hearing, he will (if he can) rob thee of that which thou hast heard. If thou be carelesse in keeping, he will be sure to take all from thee. You knowe, that if a man haue some speciall goods, and looke negligently vnto them, and care not much whether he keepe them or loose them, and a cunning thiefe be very desirous of them, he is like within a while to get them.

Where-

Wherefore, as *Abraham* droue away the *Gen. 15.*

Fowles that troubled him, when he was 11.

sacrificing; so driue yee away the Di-

nell, who troubleth you whē you heare.

Euen as you chase away the birds that

would eate vp the corne sowne in your

fields: And as by harrowing of your

sowne fieldes, you couer the seed with

earth, that so the Fowles may not de-

uoure it, and that it may better fructify:

So couer the seede of the worde in the

furrowes of thy affections, and let it

enter deepe into thy heart, and so shall

it both be safe from the Diuell, and fit

to yeeld fruit in thy life.

This practise of the Diuel is amplified

by the ends of it, which are two, the

one subordinate to the other. The for-

mer is, least they shoulde belecue.

Whence we may obserue two things;

one in respect of the word; and another

in respect of the Diuell.

1. In respect of the word: namely,

that the hearing and receiuing of the

word, is a speciall meane to bring men

to faith: for the Diuell doth therefore

hinder men in hearing, least by hearing

they should belecue. *Saint Paul* sayth,

That

- Rom.* 10. 17. That faith is by hearing, and hearing by the word of God. How can they beleeue in him, of whom they haue not heard? and and how can they heare without a Preacher? And those for whom Christ prayed, must beleeue in him, through the
- Joh.* 17. 20. Apostles word. Was not the Eunuch brought to faith by *Philips* teaching?
- Act.* 8. 37. Did not *Cornelius* beleeue by *Peters* preaching? Did not the *Taylor* beleeue by hearing of *Paul*? Though all doe not beleeue, who doe heare, because
- Act.* 10. 31. *Non omnium est fides, qui audiunt verbum, sed quibus Deus paratur mensura fidei.* some heare amisse: yet is hearing Gods ordinance to beget faith. Those then that desire faith, must heare and receiue the worde. Those that may heare and will not, cannot beleeue. Wofull is their case who heare not at all: for whence can they haue faith, if they heare not? Feareful is their case who hear seldome: they haue no faith, or a weake faith. But happie are they who heare often and well; they beleeue, and shall be saued.
- August.* *epist.* 105. 2. Another thing is to be obserued in respect of the Diuell; namely, what an enemy he is vnto faith: for he takes away the word, as it is entring into mens hearts, lest they should beleeue. This is the

the very cause why he is so busy in hindering the worde; because hee would keepe men from faith. And no maruell though he be a deadly enemy vnto faith: he knowes that the word will not *Heb. 4.* profite the hearers, vnlesse it be mixed with faith. He knowes that by faith we *Rom. 3.* are iustified in Christ: that by faith we *Act. 10.* obtaine remission of sinnes, and euerlasting life. Very loath he is that we should enioy these blessings; and therefore will do what he can to hinder vs of faith, which is the hand whereby we receiue them. He knowes, that without *Heb. 11. 6* faith it is impossible to please God. And *Rom. 14.* that whatsoeuer is not of faith is sinne. *3.* Vnwillling he is that we should better please God then himself doth: but gladly would he make all our actions sinfull, like his. He knoweth that faith is the *Ephes. 6.* shield, whereby we quench all his fiery *1. Iob. 5. 4* darts; & that it is the victory, whereby wee ouercome the world, one of his Champions. And therefore wil seeke to keep this weapon out of our handis, lest himselfe & his champion be foiled therewith. We may now say with the Apostle, *2. Thes.* *All men haue not faith.* And no maruell, *3. 2.* seeing

seeing the Diuell is a spightfull foe against it, and will hinder as many from faith as possibly he can. At the end of
Luk. 18. 8 the world (as Christ fore-told) *the son of man* shall scarce find faith on the earth: Let it not seeme strange: for, as at all other times, so then especially will he keepe men backe from faith, his wrath
Reuel. 12. shall then be great, because hee shall know his time is short.

Do not therefore imagine that it is an easie thing to get faith, and that thou canst beleue when thou list; thou canst not haue faith, but in despite of the Diuell; so long as he can hinder thee by any meanes, thou shalt not beleue. The Lord must enable thee to frustrate his attempts, and must bestow this gift on thee against his will; otherwise thou canst neuer receiue it.

But the more he labours to keepe vs from faith, the more earnestly should we labour to obteyne it: the more he hateth it, the better should we loue it: If it were not a most excellent grace, he would not hinder vs of it.,

2. The other end why hee taketh away the word is this; Lest they should be

be saued: Where also two other like things may be considered: one in respect of the word and faith; another in respect of the Diuell.

1. In respect of faith and the word, that they will bring men to saluation: For, whereas Christ saith, the Diuell takes the word out of mens hearts, lest they should beleue & be saued: he thereby insinuateth, that if the word enter into the heart, do there abide, & worke faith in it, the man shall be saued. And so he shall indeed: For the Gospell (as Paul saith) is the power of God vnto salua- *Rom. 1.*
 tion to euery one that beleueth: to the Iew *16.*
 first, and also to the Gracian. And it plea- *1. Cor. 1.*
 sed God, by the foolishnes of preaching to saue *21.*
 them that beleue. And therefore the E- *Ioh. 20.*
 vangelist saith; These things are writ- *31.*
 ten that yee might beleue, and in be-
 leeuing haue life through his Name.
 The word bringeth vs to faith, and faith
 to life euerlasting. If we get the one,
 we cannot fayle of the other.

Oh what an heavenly comfort is this
 to a beleeuing soule! Cannot the Diuel
 by all his practises and pollicies, hinder
 the worde from working faith in thy
 heart?

heart? feare him not, he cannot possibly hinder thee of eternall saluation in heauen. Looke what assurance thou hast of thy present faith, the same assurance mayst thou haue of the future saluation of thy soule. If thou now beleeue, thou shalt receiue the *end of thy faith, which is the saluation of thy soule*. But if Sathan so take the worde from thee, that thou dost not beleeue, neuer looke for saluation in heauen. Onely he that beleeueth shall be saued.

1. Pet. 1. 9.

2. In respect of the Diuell, hee is an vtter enemy to the saluation of mens soules; he taketh away the word, and hindereth them from faith, that so hee may preuent their saluation. This is the end of both the former.

The Diuell is enuious; vnwilling he is that any of vs should enioy that glory in heauen which he hath lost. As hee droue *Adam* and *Eue* out of the earthly Paradise; so doth he, what lyeth in him, to keepe vs from the heavenly Paradise. He goeth about like a roaring Lion, seeking whom he may deuoure.

As the *Ammonites*, *Moabites*, *Amalekites*,

Idolaters, and many other heathen people, would haue hindered the *Israelites* from entering into the land of Canaan: So the Diuel & all his Angels seeke to hinder vs from the Kingdome of heauen. And as the *Israelites* subdued them, before they could get possession: So must wee, through the mightie power of Christ, subdue the Diuell, before wee can enioy that most happy and glorious Kingdome.

Lastly, to conclude all the poynts touching these hearers: See what excellent things they lose, who suffer the Diuell to take the worde out of their hearts: They loose faith, which is much more precious then gold; as Saint *Peter* saith. And hereafter they shall lose the saluation of their soules; *1. Pet.* which is more worth then all the *1. 7.* world. For as CHRIST sayeth; What aduantage it a man to winne the *Mat. 16.* whole world, and lose his owne soule? *26.*

You may thinke it little danger to suffer the Diuell to take the worde out of your heartes. And it may be some had rather haue it taken from them, then the least parte of their worldly

worldly riches : but know that it is a precious lewell. If you keepe it, you retaine all grace and happinesse with it: If you leaue it, you lose all goodnes with it. Oh then when you haue heard it, make much of it, and keepe it safely, and be content rather to lose any thing, yea all things that you haue, then lose it. If you did truely know, and would duely consider the danger of this losse, you would be more carefull to keepe the word, and more afrayde of losing it. You, who haue Deedes of your Lands, and Leases of your houses, are very carefull to keepe them safely, you will keepe them vnder locke and key, and that in the safest place of your houses, because you hold your lands & liuings by them, and may lose your lands and liuings, if you lose them. As carefull should you be to keepe the word; you hold your inheritance by it: It is your euidence: If it be taken from you, you shall lose faith and Gods fauour in this world, and the happy possession of an euerlasting and glorious Kingdome in the world to come.

*And they that are on the stones, are they
which*

which when they haue heard, receiue the word with ioy.

Now followeth the exposition of the second kind of ground; to wit, the rockie and stonie ground. Christ declareth who are meant thereby; euen another sort of vnprofitable heaters. And that he might the better lay open their nature and condition, and let all men see who they are, he describeth them at large, by 4. seuerall properties. 1. They heare, and receiue the worde with ioy. These hearers goe farther then the former. The former sort heard the word, but vnderstood it not; if they vnderstood the words, they vnderstood not the matter. But these are not blamed for that fault; they vnderstood it well: and therefore are sayde to receiue it: their receiuing of it, is made a distinct thing from their hearing. Again, the other lost it as soone as they heard it: the Diuel soon took it from them; but these keepe it a great while, euen all the time of peace, they doe not renounce it, till they be persecuted for it. Moreouer, those did not affect it, the Diuell kept it from entring deepe into their hearts,

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he

he tooke it presently out of their hearts, lest it should worke vpon their affections: they were such as heard it for fashion sake, yet had no great liking or loue of it in their hearts. These do much affect it, it pierceth their hearts, it moueth their affections, they reioyce in it.

Lastly, those did not so belecue as these doe: either they did not belecue it at all, or with an hystorically faith onely, belecue it to be true; but not making such profession of it, nor yeelding such outward obedience to it as these doe: as afterward shall be shewed.

The first propertie is, that they receiue the worde with ioy. For the present time they reioyce in the doctrine of the Gospell, it cheareth their hearts, delighteth their soules, contenteth their mindes, moueth their affections, and is to them the most ioyfull newes that euer they heard: and yet for all that they are but vnprofitable hearers. Such an hearer was King *Herode*: when *John Baptist* preached, hee heard him gladly; not onely willingly, but also cheerefully and ioyfully: hee tooke delight and pleasure in hearing of him; and

Mar. 6.
20.

and yet afterward was the author of his death. Such hearers were most of the Iewes: for Christ told them, *That Ioh. 5.38.* *Iohn was a burning and shining lampe, and that they would for a season haue reioyced in his light.* They ioyed in his doctrine, yet but for a season. Hee preached but a while. Christ fore-saw, that if hee had liued and preached longer, they would haue forsaken him. Such hearers also were the Capernaïtes, who liked Christs *Ioh. 6.* doctrine so well, as that they followed him for a while; but afterward forsooke him. Such hearers had the Apostles: And such hearers haue we at this day.

These hearers are not like *Pharoh*, who *Exod. 5.2.* said; Who is the Lord, that I should hear his voyce? Nor like those Impious persons, who say to God; Depart from vs, *Iob. 21.* for we desire not the knowledge of thy waies. Nor like the Iewes, who spake against those things which were taught *45.* by *Paul*, contradicting them, & rayling on them, & thrusting the Apostles from thē. They do willingly heare the word, they approue the doctrine of it, they loue it, & like it, and reioyce to heare it. They wil rather say to Preachers, as *Cor. Aēt. 10.* *melus* & his kinsmen said to *Peter*; *We are 33.*

all here present before God, to heare all thing that are commaunded thee of God.

And if these hearers reioyce in the word, they will not scorne to be taught by the Ministers, but very willingly submit themselues to the Ministry of the word. They will be as forward as any, in frequenting Sermons: for who will not desire to heare that often, which comforteth his heart? Yea, they may sharply reprove, and seuerely censure them, as impious and prophane, who are carelesse and negligent in hearing of Gods word. Yea, they may reuerence the Minister, as *Herode* did *Iohn Baptist*: they may patronage, protect and countenance him; they may maintaine him, and be very bountifull toward him: for who will not make much of him that doth greatly comfort his heart? Yea, after they haue heard, they may talke and conferre of the doctrine among their familiar acquaintance: for who will not often talke of that which reioyceth his heart. Of the abundance of the heart, the mouth speaketh. All these thinges may be found in these hearers of the second sort, who notwithstanding are
rec-

reckoned among vnfruitfull hearers.

See then what faire shewes an vnregenerate man may make, in hearing of Gods word. And consider it seriously, that not onely the publike persecutors, bitter raylers, wilfull contemners, carelesse and forgetful hearers; but likewise some that loue and like the word, diligently attend it, and finde some comfort in it, may be out of the state of grace, and kept backe from entring into heauen. A fearefull thing to consider; it should rowse vs out of security, and make vs looke well to the maner of our hearing. There be some who are nothing at all moued with the worde, neither terrified with the threatnings and curses of the lawe, nor comforted with the heauenly blessings, and sweete promises of the Gospell: whom wee may compare, as Christ did the Iewes, vnto little children, which sitte in the markets, and call to their fellowes, and say; *We haue piped vnto you, and you haue not daunced: we haue mourned vnto you, and you haue not lamented.* We sing both mercy and iudgement, and yet they are not moued. Seeing Christ reckoneth
 E 3 them

them in the Catalogue of fruitlesse hearers, who are so moued, as they reioyce at the word: what is to be thought of them, who are no more touched, then if their hearts were of Adamant? If this ioy may be found in the vnregenerate, it will be hard to discerne who are regenerated. It is a propertie of the regenerate to reioyce at the word. *David* said; Thy testimonies haue I taken as an heritage for euer: *for they are the ioy of mine heart.* The holy people of the Lord made great ioy, *because they vnderstood the words which Ezra & the Leuites had taught them.*

Quest.

Psa. 119.

111.

Neh. 8.

12.

Act. 2.41.

Those three thousand which were conuerted by *Peters* Sermon, did receiue his word with ioy. The Eunuch conuerted by *Phillip*, & the Taylor conuerted by *Paul*, receiued their doctrine with ioy of heart. Is there no difference betwixt the regenerate and the vnregenerate in this their ioy? Indeed both of them receiue the word with ioy: yet there may be found great difference betwixt the ioy of the one, and the ioy of the other. They differ in these foure things.

Answer.

1. In the cause of it: and that is faith.

Phil. 1.25 And therefore *Paul* calleth it; The ioy of

offaith. The ioy of the regenerate man ariseth from a iustifying faith, whereby he beleeueth that all the promises of God in Christ, shall be performed to him in particular. The vnregenerate hath onely a generall & historicall faith, whereby he certainly beleeueth that many shall be saued by grace in Christ, hath some doubtfull hope that he is one of the number, but no certaine assurance. As, if there be many offenders in the same prison; one is certainly assured, that the King hath graunted pardon to a great number of them, hopeth that he is one, yet is not sure. And another is assured that he is one of the number. Both of them will reioyce; yet there will be difference betwixt their ioy.

2. In the measure and degree: for the regenerate haue a greater measure of ioye then the vnregenerate. The regenerate haue as great, or greater ioy in the word, then in any thing else whatsoeuer. Therefore *David* sayde; I haue had as greate *delight in the way Psal. 119.* of thy testimonies, as in all riches. The 14. Lawe of thy mouth is better vnto *vers. 72.* mee, then *thousands of gold and siluer.*

vers. 162. I reioyce at thy word, as one that findeth a great spoile. Their ioy is so great, that S.
1. Pet. 1. 7. Peter saith; They reioyce with ioy unspeakable. It may be felt, it cannot be expressed.
Mat. 13. The greatnesse of their ioy, Christ setteth forth by the example of a man, who finding a treasure hid in the field, for ioy thereof departeth, and selleth all that he hath, and buyeth the field.

44.

But the ioy of the vnregenerate is nothing so great. They seldome haue so great ioy in the worde, as in the world, but neuer greater. Their worldly profits, their earthly honours and preferments, their carnall pleasures, doe as much reioyce them, and more comfort them, then the word can doe.

3. Their ioy differeth in the cōpanions: for the ioy of the regenerate is neuer found alone, but is alwaies accompanied with many other holy affections. They so reioyce, as that they also feare and tremble in respect of the Lords Maiestie, and their owne infirmitie. According as *David* exhorteth; Reioyce with trembling. He himselfe reioyceth greatly: yet hee saith; My flesh trembleth for feare of thee, and I am afraide of thy

*Psa. 2. 12**Psa. 119.*

120.

thy iudgements : yea the godly doe worke out their saluation with feare and trembling, when as the vnregenerate so reioyce, as that withall they are secure and presumptuous.

Againe, the regenerate so reioyce in the word, as they put great trust and sure confidence in God and his word. As *Dauid*, who said, I reioyce in God, because of his word : In God do I trust, *Psal. 56.* I will not be afraide what man can doe *10. 11.* vnto me. I shall make answere to my *Psal. 119.* blasphemers, for I trust in thy word. *42.* When they see no meanes for the performance of Gods promises, they will trust his word, which confidence is often wanting in the vnregenerate, he will trust Gods word, no further then he see meanes for the accomplishment of it. Moreouer, the godly man so reioyceth in the word, as he loueth it aboue all things: Therefore did *Dauid* say of himselfe, Oh how loue I thy law? it is *Psal. 119.* my meditation continually. And my *97. vers.* delight shall be in thy commaunde- *47. vers.* ments which I haue loued : yea they so *121. 136.* loue it, as they hate all things contrarie *139.* vnto it. I hate vaine inuentions, but thy law

law doe I loue, said the same holy man of God: yea his eyes gushed out with riuers of water, because men kept not the law: his zeale did euen consume him, because his enemies had forgotten Gods word. These affections cannot be found in the vnregenerate; If they sometime haue them, it is in a farre lesser measure,

4. Lastly, their ioy differeth in the countenance. The vnregenerate man reioyceth much at the first hearing and vnderstanding of the Gospell: afterward his ioy abateth. Euen as the Israelites liked their Manna well, at the beginning, but loathed it within a while after. And as Iewes well haue reioyced in *Iohn Baptists* doctrine, for a season, but not long.

Iob. 5. 35.

But the ioy of the regenerate continueth alwaies one and the same. In processe of time, it rather encreaseth then decreaseth. Their faith groweth strong, their hope more stedfast, their outward man decayeth, their inward man is renewed daily: their graces increase, and they continually find more experience of Gods fauour toward them

them in Christ, and therefore their ioy must needs be greater and greater. The ioy of the vnregenerate is like to a violent motion, which is swifter at the beginning then at the end: but the ioy of the regenerate, is like to a naturall motion, which is as swift or swifter at the end then at the beginning.

Besides this, the ioy of the godly continueth as well in aduersitie as in prosperitie: as well in persecutiō as in peace. *David* in the midst of his afflictions could say, I reioyce in God because of his word. I will not feare, what flesh can do vnto me. It was his comfort in trouble, the Lords promise did the quicken him: yea when trouble & anguish was come vpon him, the Lords commandements were his delight. Christ promised such ioy to the Apostles, as no man could take from them. Men did reuile them, did imprison them, did whip & scourge them, and cruelly persecute them, yet they could not take their ioy from them. They reioyced that they were accounted worthy to suffer for Christs sake, & did sing chearefully in prison, when their feet were made fast in the stockes.

But

Pf. 56. 4.

Psal. 119.

50.

Verf. 43.

Ioh. 16.

22.

Act. 5. 41.

Act. 16.

25.

But it is not so with the vnregenerate hypocrites. A little persecution for the Gospell, will turne their ioy into sorrow. Euen these hearers who in the beginning of this verse, are said to receiue the word with ioy; in the latter end of it, are said in the time of temptation to fall away. Seeing then there is such difference of ioy, doe not content your selues with such a ioy as may be found in the vnregenerate, but seeke for such ioy as is peculiar to Gods Saints.

2. The second properties in these hearers is this, *they haue no rootes*. Not as if they had no rootes at all, for then they should not grow at all: they could not be said to fall away in time of temptation, they would presently wither away before temptation did come: but the meaning is, that they haue no deepe rootes, they haue no such rootes as will feede them, and make them able to yeeld fruit: therefore are they resembled to rockie and stony ground which lacketh moysture, and will neither suffer corne sowne in it, to take any deepe rooting, nor to prosper long. Rockes
and

and great stones are oftentimes hid in the ground, and couered ouer with earth: And therefore the land there, is soft and moyſt aboue, but hard and dry belowe. And the corne ſowne there, may ſprout and growe for a while, but not long, if heate & drought doe come, it will be parched and wither away for lacke of moyſture. Such is the caſe of ſome hearers, their hearts being mollified in part ſomewhat ſoft aboue, but very hard below toward the bottome, will not ſuffer the word to take any deepe rooting in them. It may enter into their harts, yet it cannot pearce into the bottome of them. It may be ſome rooting, yet very ebbe and ſhal-low. It may proſper for a while, and they make ſome profeſſion of it, yet not long. And in regard hereof, they become vnprofitable hearers. So as from hence we may obſerue a double danger and inconuenience, of an heart that is not thoroughly mollified to the bottome: It both hindereth the rooting of the word, and alſo the fruitfulnes of it.

1. It hindereth the rooting of the word, ſo as it cannot poſſibly go deepe enough,

enough, the word should descend to the bottome of the heart, and there take rooting, and be continually nourished with the moysture of it ; but it cannot descend so farre, vnles it be thoroughly mollified. Not onely they whose hearts are altogether hard, as was the hart of *Pharaoh*, when he heard *Moses* and *Aaron*; and the Scribes and Pharises when they heard Christ: but also they whose hearts are softened onely in part, are vnprofitable hearers: As not onely those rockes which be bare on the top, and altogether hard, and haue no manner of soyle and moysture aboue, but likewise those which be couered with a litle moysture and earth aboue, but not much, are vnfit to receiue seede. The one will not receiue the seede at all, nor suffer it to sprout, or shoote forth a blade; the other will cause it to sproute and shoote forth a blade, but neuer to beare a ripe eare.

So they who haue hearts altogether hardened, will not heare, or at least not receiue the word of God at all into any part of their hearts, but those who haue hearts partly soft, and partly hard, may

may receiue the word, and retaine it for a time, but will neuer bring forth the fruites of it. Wherefore the holy Ghost saith in the Psalmes, and it is applyed by the Apostle, to the hearers of the Gospell, *To day if ye will heare his voyce, harden not your hearts.* Because *Psal. 95. 7.8. Heb. 3.7.* the hard hearted can neuer heare the word of God, so reuerently and effectually as they ought to doe: the Lord biddeth vs not to harden, but to soften our hearts, if we will heare his voyce. The harder the heart is, the more vnprofitable shall be the hearing: the softer the heart is, the more profitable shall the hearing be.

Againe, this hardnes will cause men to deny the word in time of temptation. The moysture and softnes aboue, is the cause of receiuing the word with ioy, and beleeuing for a time: but the hardnes and drinesse below, is the cause of reuolting afterward.

When Gods hand was heauie on *Pharoh*, he somewhat relented, humbled himselfe, and confessed his sinne, but as soone as it was remoued, he returned with the dogge to his vomit, and became as obstinate as euer he was before.

before. So if a mans heart be mollified onely in part, he may relent while he heares the word, and may embrace it with peace, but in time of persecution, may grow as hard as euer he was before: euen as yron is soft, in some measure, while it is in the fire, but becometh hard againe when it is cold.

2. King.
22. 19.

*Cyprian. de
dopl. mart.*

Let vs not therefore content our selues with an vpper softening, but see that our hearts be softened to the very bottome, that they may melt like waxe at the fire, as good king *Iosiahs* heart did, when he heard the lawe read. I knowe that none of our hearts are so soft as they should be. But if thou feelest thine owne hardnes, doest mislike it, desirest earnestly that it may be more and more mollified, and doest vse all good meanes for the further mollifying of it: thy heart either is alreadye, or shall be within a while, so softened, as it may receiue the word profitably to thy saluatiō. If Goates blood being warme, can soften the hard Adamant, doubt not but the blood of Christ can sufficiently mollifie thy heart, though it were as hard as a rocke.

If

If thou pray earnestly vnto God, to take away the stony heart of thy body, *Ezek. 36.* and to giue thee an heart of flesh, be *26.* assured that he will performe it, seeing he hath promised it by his holy Prophet.

3. Let vs now come to the third propertie of these hearers. *They beliene for a time.* *Mathew* and *Marke* say, they endure for a season, that, is they endure in their faith but a while. They doe be-lieve, yet not long. But it is to be con-sidered what kinde of faith this is. Though the Papists teach that there *See post-* is but onely one kinde of faith, yet may *script.* we find many seuerall & distinct kindes *Seet. 4.* thereof in the holy scriptures. There *& Seet. 5.* be foure kindes of faith. *& Seet. 6.*

One is proper and peculiar to Gods elect, and to the regenerate.

The rest are common both to the elect and the reprobate. .

That which is proper and peculiar *See post-* to the elect, is a true iustifying faith, *script.* whereby a man doth apprehend and *Seet. 7.* apply to himselfe, all the promises of *& Seet. 8.* God in Christ, and all the merits of Christ, for the pardon of his sinne,

Tit. I. I.

and the saluation of his soule. This is called by *S. Paul*, the faith of Gods Elect, because onely they, and all they be endued with it.

Act. 13.

48.

And therefore it is said, *that as many as were ordained to eternall life, beleened.* Though all of them doe not receiue it at the same time, but some sooner, some later, yet is there not any of the Elect, but at one time or other, they doe receiue it.

1. Tim.

1. 5.

ἀληθινή

This is called an *vnfayned faith*, ora faith without dissimulation or hypocrisie, because it is not counterfaited, and is a faith in deed and in truth : and is seated not in the tongues or the head, but in the bottome of the heart.

Act. 15. 9.

Reuel. 13.

10.

This faith is said to purifie the heart, and is called the faith of the Saints, because none haue it, but those who be sanctified.

Rom. 3.

28.

Eph. 5.

2. 8.

By this faith are we now iustified without the workes of the law, and by this, must we be saued as the Apostle proueth at large in his Epistles. But this is not the faith here spoken of.

Againe, there be other kindes of faith,

faith, which be common both to the *See post-*
Elect and reprobate. And these are ei-*script.*
ther extraordinarie or ordinarie. *Scet. 9.*

Extraordinarie, as the faith of wor- *1. Cor.*
king miracles, whereof the Apostle *1. 2.*
speaketh, saying; *If I had all faith, so that*
I could remoue mountaines, and had not
loue, I were nothing. Iudas the childe of
perdition had this faith, as well as the
rest of the Apostles, for he wrought
miracles as well as they.

And many shall say to Christ, haue
not we in thy name cast out diuells,
and by thy name done many great mi-
racles? to whom he shall answere, I ne-
uer knew you, depart from me, ye wor- *Math. 7.*
kers of iniquitie. *22.*

This was extraordinarie, giuen to
some fewe, at the first preaching of
the Gospell, but hath ceased long a-
goe.

The ordinary kindes of faith, which
may be found in the reprobate, are
two in number. The one is called an *See post-*
hystoricall, the other a temporarie *script.*
faith. The one I say is called an *Scet. 10.*
hystoricall faith: or a dogmaticall, & *Scet.*
because it is a bare knowledge, and *11.*

acknowledgment of the historie of the scriptures, and of the things written therein, concerning God, his workes, his promises, and concerning Christ, his merites and benefites : without any apprehension of the things knowne and acknowledged. This is the faith whereby men belecue *Moses* and his writings. This is the faith which *Paul* would needes fasten on *Agrippa*, to belecue the Prophets. This is not *fides qua credimus in deum, sed qua credimus deo, id est credere vera esse qua loquitur*. It is not the faith whereby we belieue in God, but the faith whereby we belieue God; that is, whereby we belieue all things to be true which he speaketh. And so differeth very much from a iustifying faith. This faith is found in the vnregenerate. They may belieue all things to be true, which are written, though they little regard them: yea this faith is in the diuells : for they belieue and tremble, as *Iames* teacheth.

Qui non credunt, peiores sunt

And therefore those Atheists, those prophane and obstinate scoffers against religion, which will not belieue the scriptures, nor acknowledge the truth

truth of the things therein reuealed, *quam de-*
 are worse then the diuels. And if they *monis, ad*
 be worse then diuells of hell, they *huc, nec*
 must needes be farre from entring into *de mones*
 heauen. *imitantur,*

The other kind of common faith, is *August. in*
 termed a temporary faith, which is a *epist. Ioh.*
 certaine ape of iustifying faith, yet is *tract: 10.*
 not the same, for although it goe some *See post-*
 degrees beyond an historicall faith, yet *script.*
 it comes short of a iustifying faith, not *Sect: 12.*
 onely in regard of sinceritie, and man-
 ner of apprehension, but also in regard
 of the efficacie in internall and exter-
 nall actes, and in regard of the time of
 continuance.

This is called a temporary faith, not
 onely for distinction sake, to put a dif-
 ference betwixt it and other kinds, but
 also because it continueth but for a
 time as appeareth by this place. For this
 is the faith here spoken of. And al-
 though some Papists laugh at the very
 name which we giue it, as if it were a
 new coyned tearme, yet you see it is
 grounded on this text. And they might
 also haue scene it taught by others, if
 either they had read the writings of

August. de vera relig. cap. 50. the ancient, or their malice against vs, had not blinded their eyes. *Augustine* giues the tytle: and *Bernard* doth not onely giue it the like tytle, in calling it *paru. serm. fides ficta*, and comparing it to earthen vessells that are easily broken, but likewise distinguisheth it frō the dead faith which is without good workes: and from the tryed faith, which endureth to the end. And also describeth it at large, by the very words of this my text.

ser. 1. fine. & epist. 42. ad Henr. Senon archiepiscop. to 2. col. 63.

This faith was in those Iewes, who by the sight of Christs miracles at Ierusalem, belecued in him. They are said *Ioh. 2. 23.* to belecue in his name, and so doubt were perswaded, & did acknowledge that he was the Messiah to come: yet Iesus did commit himselfe vnto them, because he knew them all, and what was in them. If he had seene a sound and permanent faith in them, no doubt he would haue trusted them, but because he saw their faith was neither sound nor constant, he would not trust them, he foresaw that for all their present profession, they might forsake him afterward as the Capernaïtes did.

This

The faith also was in *Simon Magnus*, but quod who though before he had bene a no- non adhe-
 torious forcerer, yet hearing *Philip* recere sibi
 preach, did beleue, and was baptized, constanter,
 and continued with *Philip*, as a profes- nec erat
 four of the Gospell, and wondered cor eorum
 when he saw the great miracles which rectum cu
 were wrought, yet when he would af- eo. Ferus
 terward haue bought the gifts of the in Ioh. 2.
 holy Ghost for money, and haue made Act. 8. 13.
 a marchandise of them; *Peter* told him Act. 1. 21.
 that he had neither part nor fellowship 23.
 in that busines, that his heart was not
 right in the sight of God, that he was in
 the gall of bitternes, and in the bond of
 iniquitie. And after that (if we may *Epiphan.*
 giue credit to humane writings and cont. hares.
Ecclesiasticall hystories) hee became lib. 1. to 2.
 a forcerer againe, and an open ene- hares. 21.
 mie to *Peter* and the rest of the Apo- Euseb.
 stles, and in a fearefull manner died hist. .14.
 at Rome. Niceph. 2.

This faith was in *Iudas* one of the
 twelue, he vnderstood the misterie of
 the Gospell, professed himselfe an
 Apostle of Christ, preached the Gos-
 pell as well as other Apostles, and for a
 long time was of honest behauiour,

Ioh. 6. 70. yet Christ called him a diuell, and the
Ioh. 17. childe of perdition: Afterward he be-
 12. trayed his Maister for money, and then
 hanged himselfe through desperation.

This faith was also in those who fell
 into the vnrecoverable sinne against
 the holy Ghost, for they were enlight-
 ened, had a taste of the heauenly gift,
Heb. 6. were partakers of the holy Ghost, and
 4. 5. tasted of the good word of God, and
 of the powers of the world to come.
 And yet they so fel away, as they could
 not be renewed by repentance, did
 crucifie againe the sonne of God, and
 made a mocke of him. And this faith
 haue many others, who heare the word
 acknowledge the truth of it, hope to
 be saued by it, make profession of it,
 liue in outward obedience, and receiue
 the Sacraments, and yet in time of per-
 secution, proue Apostataes.

But that you may the better discern
 the nature of this faith, I will note the
 seuerall degrees of it, for thereby you
 may clearely see how farre it doth a-
 gree with an historicall & a iustifying
 faith, and how farre it doth differ from
 them both. There be sixe degrees of it.

1. The

1. The first degree is illumination and knowledge. These belecuers haue a knowledge of Gods word, especially in the chiefeſt poynts of Gods will and worship: in the fundamentall points of mans redemption, and in the moſt neceſſary points of mans duetic. *Iudas* could not haue beene a Preacher of the Goſpell, vnleſſe he had knowne theſe things: Chriſt would not haue ſent him to teach theſe things to others, if him ſelfe had beene ignorant of them. Thoſe which fell away to the fearefull ſinne againſt the holy Ghoſt, were before enlightened. Vnleſſe men know the truth, they cannot belecue it. How ſhall they belecue except they haue heard? And herein this faith agreeth both with an hitoriſhall and a iuſtifying faith. Chriſt ſayd of the Apoſtles; *They haue knowne* *Ioh. 17. 8.* *ſurely that I came out from thee, and haue beleued that thou haſt ſent me.* Knowledge is the firſt ſtep and degree to each kinde of faith. And therefore thoſe who be ignorant of the principles of Religion, come ſo farre ſhort of a true ſauing and iuſtifying faith, that as yet they haue not attayned to an hystoriſhall

or

or temporary faith.

2. The second degree is an assent to the truth of the Gospell. They are infallibly perswaded that the whole doctrine of the Gospell is true, and every part of it; & that it teacheth vs the right way to heauen: and that all things therein contained, shal certainly be accomplished; both for the condemnation of vnbeleeuers, and for the saluation of beleeuers. In regard hereof Christ saith;

Ioh. 3. 33. He that receueth his testimonie, hath sealed

Rom. 7. 16 that God is true. As Paul sayde; I consent to the Law that it is good. So this beleuer will say; I consent to the Gospell that it is good. Yea, he will auouch

1. *Tim. 1. 15. with the same Apostle; This is a true saying, and worthy by all meanes to be receiued,*

that Christ Iesus came into the world to saue sinners. Herein also this faith agreeth with an hystoricall & a iustifying faith. And therefore those who in their hearts wil not assent to the truth of the gospel, are meere Infidels: though they liue in the Church, yet they haue no faith at al.

3. A third degree is, that he hath a desire in his heart of the pardon of his sin, & of the saluation of his soule, through the

the mercy of God, & merits of Christ. Euen as *Balaam* desired to dye the death *Numb. 23.* of the righteous: and that his last end *10.* might be like vnto his, though he had no care to liue the life of the righteous, nor prepare himselfe for death, as the righteous man doth. And as the people of the Iewes, who followed Christ from place to place, whē they hard him speak of the bread which cometh from hea- *Ioh. 6. 34.* uen, & giueth life to the world, desired him euermore to giue that bread. And yet many of them afterward fell from him. Yea moreouer, they which haue this faith, may not onely haue this desire in their hearts, but may also expresse it by prayer to God Almighty, and by vsing the meanes of saluation. They may seek to enter in at the straight gate, and shall not be able. As Christ saith many *Luk. 13.* shall doe. Herein they go beyond those *24.* that haue onely an hystoricall faith: for many haue it, yet contemne Christ and his merits, neuer seeke for saluation by him, rather feare him then loue him: and with the Diuels, belecue and tremble. Yet herein they come short of them who haue a iustifying faith: for

for their desire is not so earnest, nor so constant, nor so effectually. Not so earnest; for the desire of the elect is vehement and very earnest: set forth by hungering & thirsting, which are vehement and strong appetites in them that haue long wanted meate and drinke: yea, the strongest desires that can be found in man: but these men haue a desire in a lesser measure. Neither is their desire so constant: for it comes but by fits, and may soone be gone againe, like to lightning, which is a sudden flash, and soone gone. But the desire of the other, is like the light of the Sunne, which is permanent. Their desire may be quenched, before they haue fully obtayned the thing desired: but the desire of the other can neuer be satisfied, till they be assured that they haue gotten the thing they wanted. Nor yet is it so effectually in vsing the meanes of saluation, with such care, diligence, painefulnesse, and constancie. The one sort think no paines too great, no labour too long: the other thinke lesse will serue the turne; and therefore leaue off, or lessen their labour in vsing the
the

the meanes, before they haue gotten
sauiug grace for their soules.

4. The fourth degree is this: They
may haue an apprehension of Christ and
his benefites, an inward feeling of some
grace, and a perswasion of Gods fauour
in Christ. So they are sayde to taste of
the heauenly gift, and to taste of the
good word of God, and to be partakers *Heb. 6. 4.*
of the holy Ghost, as was shewed be-
fore. Which wordes must needes im-
port a particular apprehension, and an
inward cense of some good receiued,
and some fauour expected. As some of
the *Israelites* tasted of the fruites of the
Land of Canaan, did thereby perceiue
what a good Land it was, and concei-
ued some hope of enioying it; and yet
neuer enioyed the Land, but perished
in the wildernesse. So these beleeuers
may haue a taste of heauenly gifts, and
an hope of enioying euerlasting glory,
and yet perish in the end. And indeed
these beleeuers could not haue receiued
the word with such ioy as was spoken
of before, vnlesse they had an appre-
hension of Gods fauour, and some sense
of grace in their hearts. Yet herein doe
they

they greatly differ from the regenerate.
1. In the seat, and so in the synceritie of these graces; for these beleeuers hearts are as stony ground, they cannot receiue the worde into the bottome of their hearts, nor suffer the rootes of it to goe deepe enough; and so their faith & graces are not rooted in the bottome of the heart, but sticke in the superficies or vpper part of it. All things in them are superficiall, and they full of hypocrisie. Whereas the iustifying faith, and the sauing graces of the regenerate, are like a solide body, hauing three dimensions, length, breadth and depth; and do possesse the deepest and lowest parte of the heart. 2. In the reason and ground of this their apprehension. And so it is nothing but vaine presumption: for it is built vpon false and mistaken grounds: they take the shadow for the substance; doe ouerweene their owne graces, and take their faith to be vnfayned, their repentance to be sound, and their regeneration to be effectuell: when indeede they are not. And so they are like vnto beggers, who in their sleepe dreame that they are become very rich. 3. In the
the

the measure : and therefore their apprehension of heauenly things, is compared to tasting, because the heart doth as it were, but with the tip of the tongue, lightly taste these spirituall things, and doth not feed on them. Look what difference there is betwixt Cookes and others that taste meat before it be serued vp to the table, & the guests that eat the same at the table : the same difference there is betwixt the vngenerate & the regenerate, touching the measure of grace which they receiue. Though the regenerate do here receiue but the first fruits of the spirit, do know in part, and prophesie in part, & beleue in part, & find no perfection in theselues; yet haue they a greater measure then the vnregenerate. 4. In the sense & iudgement of their want. The one wanteth more, and yet doth lesse discern his want: like the Angel of *Laodicea*, who thought he was *Reuel. 3.* rich, whē he was poore, miserable & naked. The other wanteth lesse, and doth better discern his want : and therefore will say with that man in the Gospell; *1 Mir. 9.* doe beleue, Lord helpe my vbelcefe. And 24. with the Apostles; *Lord encrease our faith. Luk. 17* Yea, the one like a Pharisee, is proude of 5.
that

that which hee thinketh he hath; the other is humbled, by knowing what he wanteth. The one contenteth himselfe with that which he hath, groweth secure, and laboureth not to better his estate: the other striueth to grow in grace, as he groweth in yeeres.

Iob. 12.

42.

5. The fift degree of this temporary faith, is outwarde profession of the Gospell. A man may haue an hystorically or dogmaticall faith, yet neuer make profession of it. As many of the chiefe Rulers among the Iewes beleeued in Christ; but because of the Pharisees did not confesse him. But they who haue this temporary faith, do professe Christ as long as they keepe it. So did *Indus*: he called Christ his Master, did follow him, was content to acknowledge himselfe to be one of his Apostles, and at his sending, to go abroad to preach the Gospell. So did *Simon Magnus*: he was baptized into the Name of Christ, and continued with *Philip* as a Disciple of Christ. And so doe all those, who be called, and not chosen.

Mat. 22.

14.

6. The last degree of this temporary faith, is outward obedience vnto the Gospell. This was likewise in *Indus*.
His

His cariage was so honest among the Apostles, all the time of Christs passion, that when Christ told them, that one of *Mat. 26.* them should betray him, they did not *22.* suspect him any more then any of the rest: yea, euery one did as much suspect *Mar. 14.* him selfe as *Judas*: and therefore euery *19.* one sayd; Master is it I? Yea, they caused *Ioh. 13.* *John*, who then leaned on Iesus brest, *24.* to aske him who it was. And Christ did manifest him, by giuing him a soppe, before they could tell who it was. And so this faith doeth farre excell that dead faith, whereof *S. Iames* speaketh, which *Iam. 4.* is destitute of good works. Yet euen in this respect is it much inferior to a true iustifying faith. In regard of outward obedience, they differ three wayes.

1. In the cause or fountaine whence it proceedeth. The obedience of the one proceedeth from an heart which hath the corruption of it suppressed and restrained, but not mortified: and the affections builded, but not changed by regeneration. But the obedience of the other, proceedes from a pure heart and a good conscience: the corruption whereof is not onely repressed and

G

kept

kept vnder, but likewise mortified: and the affections not onely brydeled, but also changed by regeneration. Yea, and the man himfelfe is in Christ become a new creature.

2. In the measure : for the one may yeeld obedience in many things, yet feldome in all things : he vsually taketh libertie to liue in some one groffe sinne or other, eyther openly or secretly. As *Mar. 6. 20.* *Herode* did many things which *Iohn Baptist* taught him, yet continued still his whoredome : hee would not put away his brothers wife, though he was taught so to doe. But the other is carefull to avoyde all manner of sinnes whatfoeuer, and to performe all duties alike; knowing that if hee faile in one point, hee is guiltie of all. And though sometime he fall by infirmitie, yet he lyeth not long, he riseth againe by repentance.
- Mat. 14. 4.*
- Iam. 2. 10*

3. In the continuance : for the one continueth not long in his innocencie; at last by one occasion or other, his corruption will breake forth, and carry him to some groffe sinne or damnable apostacie. *Iudas* for a while liued ciuilly, but at last was drawne through couetousnesse,

tousnesse to betray his Maister. *Simon Magus* for couetousnesse would haue bought and solde the giftes of the holy Ghost: and beeing reprooued for that fault, became a notorious apostate. And *Hof. 6. 4.* therefore the righteousnesse of such, is fitly resembled to the morning dew, which is dryed vp and gone, as soone as the Sunne ascendeth on high.

But the other perseuereth in his vp-rightnesse vnto the ende: hee hath a good begining and a good ending. Euen as *Iob*, who neither by the suggestions of Sathan, nor by the losse of his goods, nor death of his children, nor diseases of his body, nor aduise of his wife, nor vncharitable censures of his friends, coulde bee induced to sinne against God.

Now then, seeing heereby you may discerne what this faith is, & how it differeth from a sauing faith; examine your selues of your faith, to see whether it be this or no: & doe not content your selues with such a faith as is not able to saue your soules. Aboue all things, see that you haue a special application & inward renouation; for therein consisteth

the very life and soule of sauing faith.

As you haue seene the nature and degrees of this faith, so now see the continuance: for it is here sayd; *They beleeue for a time.* A while they receiue this faith, not alwayes: they lose it in the end. As they are hypocrites, for want of synceritie in the bottome of their hearts; so likewise are they temporizers, for want of continuance in their courses. The Rhemistes in their marginall notes on these wordes, would haue this to be obserued against the heretikes (as it pleaseth them to terme vs,) that say, Faith once had cannot be lost: *and that he which now hath not faith, neuer*

De iustificat. *had.* Bellarmine and other Papists alcat. lib. 3. leadge this place, to prooue, that true c. 14. faith once had, may be quite lost.

Staplet. But we answered, that the faith whereprompt. in of Christ heere speaketh, may be quite fer. 4. post. lost, so as a man which once had it, may dom. pasch. want it afterward: yet Christ doth not here speake of the true iustifying faith of Gods elect, but of the temporary faith, which may be in the reprobate: as hath beene shewed before. And this is apparant out of the words of the text:

See post-script.

Selt. 13.

text: For the persons who thus belecue, are compared to stony ground, who by reason of the hardnesse of their hearts, are no more able to bring forth fruite, then stony ground is able to yeelde a good croppe of corne. God forbidde that wee should imagine that any of the elect in the state of grace, should be no better then these. In the 15. verse Christ speaketh of them; resembleth them to good ground, and sayeth they heare the word with a good and honest heart, do keepe it, and bring forth fruit with patience. Againe, the persons here spoken of are sayd to want rootes, and so their graces are like corne sowne on the top of a rocke, which wanteth depth of earth to send downe and feede the rootes. Now dare they say that true iustifying faith wanteth rootes? or is it in any mans heart where it hath nothing to grow vpon? Doeth not the Apostle teach, that they in whose hearts *Ephes. 3.* Christ doth dwell by faith, are rooted and *17.* grounded in loue. And that they who haue receiued *Christ Iesus the Lord*, are rooted and built in him, and stablished in the faith. True iustifying faith is the roote of all

Laudo vertnes, on which they grow, and from
fructum which they receiue life, nourishment, &
boni operis, efficacy. *Augustine* said of *Abrahams* offe-
sed in fide ring of his sonne; *I commend the fruit of*
agnoscora- the good worke; but *I acknowledge the roote*
dicem. in faith. And shall we then say that it hath
Præfat. in no rootes it selfe? Certaine it is, that a
enarr. true iustifying faith once had, can neuer
Psal. 31. be lost: for it is called a stedfast faith in
Vide Au- Iesus Christ. It belongeth to that cal-
gust. præ- ling, and is one of those giftes of God
fat. in which are without repentance. And so it hath
Psa. 139. beene reckoned long a while by that anci-
Col. 2. 5. ent Father *Augustine*, and thereby pro-
Rom. 11. ued neuer to fayle. By this faith we are
29. iustified, as the Apostle plainely and of-
De cor- ten teacheth: and our aduersaries can-
rept. et not denie, though they hold that we are
grat. c. 12. not iustified by it alone. Now if we be
Rom. 8. iustified, we shall also be glorified. Yea who-
30. soeuer thus beleueth, shall not be con-
Rom. 9. founded. The Saintes doe keepe this
33. faith in the hottest persecution that can
befall them. And therefore in descri-
bing the cruell tyrannie, and grieuous
persecution, vnder the greate beaste
which opened his mouth to blaspheme
GOD and his Tabernacle, and them
that

that dwell in heauen, and made warre against the Saints, led many into captiuitie, and killed many with the sword. The holy Ghost breaketh forth into these speeches; *Here is the patience, and Reuel. 13. the faith of the Saints*: because the Saints doe not loose but keepe and expresse their patience and faith in such afflictions. Neyther can Sathan by his tentations depriue them of faith: as appeareth in the example of *Peter*. Sathan desired to winnow him as wheate: yet for his comfort, Christ told him that hee had prayed for him, that his faith might not faile. *Luk. 22. 32.* Christs prayer was not in vaine. Hee at another time acknowledged to *Ioh. 11. 41.* his Father, that he heard him alwaies. And therefore though *Peter* did afterwards fall most grieuously in denying his Maister, and that with an oathe, and with cursing himselfe: yet did hee not loose his faith. It remayned in his heart, though hee did not professe it with his mouth. Neyther could this be a singular prerogatiue to *Peter*: for Christ hath as well prayed for others as for him: not onely for all the Apostles, but like-

- Ioh. 17.* wise for all those that should beleue in him
20. through their word. And therefore in
Qui fecit the midst of all afflictions and tentati-
bonos, faci- ons, they shall be kept constant in faith.
et perseue- Hee who gaue them faith, will make
rare in bo- them to continue their faith: as he who
no. made them good, will make them continue
August. in goodnes. He is so faithfull, that he will
de perseue- not suffer them to be tempted aboue
rant. sanct. that which they be able to beare, but
cap. 12. will giue them the issue with the tenta-
 tion. Their faith may be assaulted, but
 not destroyed; weakened, but not wa-
 sted; ecclipsed, but not extinguished:
 hidde and couered as the Sunne vnder a
 cloude, and fire raked vnder the ashes,
 but not abolished. The act of it may
 be lost for a time, but not the habite: for
 if their faith may faile, and they perish,
 why did the Apostle say, that after they
Ephes. 1. beleueed, they were sealed with the holy spi-
13. rit of promise, which is the earnest of our inhe-
 rance, untill the redemption of the possession
 purchased by Christ? And how is it true,
1. Pet. 1. 5. that they are kept by the power of God through
 faith vnto saluation?

And if iustifying faith may not be lost,
 then it is certaine, that if any fall away,
 and

and vtterly loose their faith, they neuer had it. Diuers of Christs Disciples did seeme to belecue in him, yet afterward forsooke him: and thereupon he said to them, *there are some of you that beleue not.* And the Euangelist addeth a reason, *for Ioh. 6. 64. Iesus knewe from the beginning which they So teach- were that beleued not, and who should be- eth Mal- tray him.* As if there were some of his *donatus* in Disciples that beleued, and some be- *Ioh. 6. leued not, namely those that tooke of- out of An- fence at his doctrine, and forsooke him; gustine and as also Indas the traitour.* Euen while *Beda.* they followed Christ, they wanted this faith. Doth not *S. Iohn* say of reuolters, they went out from vs, *because they were not of vs; for if they had bene of vs, they should haue continued with vs.* Who then doe fall away from the Church, but on- ly those, who indeed were neuer of the Church: were in it, but not of it? And who are they that liue in the Church and be not of it? but those that want a true iustifying faith, for by it we are made members of Christ, and incorpor- ated into his mysticall body, the Church.

1. Ioh. 2.

1.

But as for the faith spoken of in this
my

my text, it may be lost, yea it is of such a nature, that seldome it is kept to the end of a mans life. Inward tentation by the diuell, or outward persecution by men, may rob the owners of it.

It is like to corne growing in the house top : which may flourish for a while in the spring time, but in heate and drought of summer will wither away. And herein consisteth a maine difference betwixt iustifying, and temporary faith : the one is perpetuall, the other for a time. And no maruaile thogh it continue not long, seeing it is built on temporary causes, namely these three.

1. It ariseth from curiositie, for these beleeuers will heare, and learne, receiue and professe the Gospell for the newnes of it. As the Iewes *reioyced for a time* *Ioh. 5. 35.* in Iohns light, especially for the noueltie of it. And as the *Athenians*, would heare *Paul* preach, and would know the meaning of his doctrine, because as they *Act. 17.* said, he brought certaine strange things *20. 21.* to their eares. And they gaue themselves *Sunt qui-* to nothing but to tell and heare some *cire volūt,* newes. *Bernard* noted diuers sorts of
per-

persons who desired knowledge of heavenly matters, & seuerall ends for which they desired it. And the first was of thē, who desired knowledge onely for this end, that they might know, and this is fowle curiositie.

*fine, ut sci-
ant, &
turpis cu-
riositas est:
In cantic.
serm. 34*

Now you know that a wonder lasteth not long. They who haue curious heads and itching eares after noueltie, will not long like the same thing, but as the *Israelites* at the first liked their Manna, because it was a strange kind of meate, but afterward loathed it, whē they had bene a while fed with it. So these men at the first hearing of the Gospell, for the strangenes of the doctrine, may admire it, receiue it with ioy, and professe the faith thereof, and yet afterward waxe wearie of it.

2. It often ariseth from pride and vaine glory : Because others doe condemne the enemies of the Gospell, but doe like and loue ; honour and commend those that beleeue it, & professe it, & liue accordingly: they to get credit & honour among men, will professe the faith of Christ, & submit themselues to his holy Gospell. Euē as the Pharisees

Mat². 6.

did

*Scire vo-
lunt vici-
antur ipsi,
& turpis
veritas est.
ibid.*

did fast and pray, and giue almes, to be
scene and praised of men. These persons
as *Bernard* said, desire knowledge, that
themselues may be knowne: and this is
foolish vanitie, which men cannot e-
scape, the girding taunt of the scoffing
Satyricke. *Scire tum nihil est, nisi te scire
hoc, sciat alter.*

*It doth thee nought auayle to knowe, vnles
thy knowledge others knowe.*

1. Cor. 4.

13.

Those that embrace and professe re-
ligion for this end, cannot continue
constant. If the time should come, that
true Christians should be reuiled, and
euill spoken of, should be made as the
filth of the world, and the offscouring
of all things as the Apostles were: these
men would renounce their faith.

3. It often proceedeth from coue-
tousnes: for the getting and keeping of
wealth and riches, that they may clime
vp to high preferment in the world.
As appeareth in those, who sought out
Christ, and followed him from place to
place, not so much for the miracles
which they had scene, and doctrine
which they had heard: as for the loaves
whereof

whereof they had eaten, and wherewith *Scire* ^{ut sci-}
they were filled. There be others saith *Bernard*, who deserue knowledge, that ^{entiam} *sci-*
they may sell it for money, for honour, ^{am ven-}
and this is filthy lucre. There be other ^{dam} *sci-*
two ends, whereat some doe aime, for ^{turpis}
some desire knowledge, that they may ^{questus}
edifie others, and this is charitie: some ^{est: abid.}
desire knowledge, that themselues may
be edified: and this is wisdom. And
these are to be allowed, but all other
ends are to be condemned. Those that
professe Christ for worldly profit, are
not Christians, but marchants of Christ, ^{Ad Trall.}
as *Ignatius* tearmeth them: And will ^{epist. 2.}
professe his Gospell, no longer then it
may stand with worldly profit. As may
be seene in *Demas*: who for a time, was
such a professour of the faith, that *S.*
Paul reckoned him in the Cathologue
of the Saints, which saluted the *Colossi-*
^{ans.} Yet *Paul* afterward thus wrote of
him, *Demas hath forsaken me, and hath*
embraced this present world. As an house
will fall, if the foundation be remoued,
and fire will goe out of it selfe, if fewell
be withdrawne: so these mens faith
will faile, if the Gospell bring no gaine
but

^{1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.}

^{Coloss. 4.}

^{14.}

^{2. Tim. 4.}

^{10.}

but losse.

And seeing those temporizing professors haue these causes propounded to themselues, in hearing and receiuing the word, in beleeuing and professing it with ioy, their faith cannot be sincere, for nothing is sincerely done, vnles it be done for Gods glory. And if it be not sincere, it cannot be sound and firme. And both waies it differs from iustifying faith, for as it doth all things of sinceritie, for God himselfe, for Christ himselfe, for the spirituall and heauenly benefites of Christ, as farre as humane infirmitie will permit: so is it firme and constant, being built on such grounds as will not shrink.

Do not therefore content your selues with this temporary faith, but seeke for that which will abide for euer: as well in persecution as in peace; as well in time of tentation, as out of tentation; for if your faith faile, Sathan will preuaile against you; your hope is gone, you loose the fauour of God, and the saluation of your owne soules: you must be faithfull vnto death, if you will receiue the Crowne of life. Did not
Christ

Reuel. 2.

10.

Luk. 10.

42.

Christ commend *Mary*, for choosing the good part, which should neuer be taken away from her? Imitate her in your choyse of faith. The one will faile you, when you stand in most neede of it. As in the time of tentation, in the time of affliction, and at the houre of death. But the other will abide with you to comfort and strengthen you at all seasons, and against all the enemies of your saluation. If once you get it, whether you liue long, or die soone, whether you be assaulted with many suggestions, or be free from tentation; whether you passe away your daies in peace, or vnder the crosse, you shal be able at your last end, to say to the great comfort of your soules, with the Apostle, *I haue fought a good fight, I haue finished my course, I haue kept the faith: henceforth is laid up for me the crowne of righteousness, which the Lord the righteous iudge, shall giue vnto me at that day.* 2. Tim. 4.8.

4. The fourth and last propertie of these hearers, is their reuolting, which is here set forth by the time or occasion, as also by the manner of it.

First by the time and occasion, that
is

is the time of tentation. There is a double tentation that doth befall men, the one is spirituall and inward: the other is corporall and outward.

Math.

4.3.

1. *Theff.*

3.5.

1. *Cor.*

7.5.

Math. 6.

13.

1. *Iam.* 1.2.

1. *Pet.* 1.6.

Math. 13.

21.

Mar. 4.

17.

The spirituall and inward tentation is from the diuell. And therefore he is often called the tempter: and is said to tempt vs. And his suggestions and practises against vs are called tentations.

The corporall and outward tentation is from men, who doe afflict vs, who doe hurt and persecute vs. And so all outward crosses, corporall afflictions, and bloody persecutiōs, are called tentations: that is trialls, because they try what men are, whether dissembling hypocrites, or sincere Christians; whether their faith be fained or vnfained: wauering or stedfast, little or great.

And of this tentation, must this place be vnderstood: for in *Mathew* and *Marke*, it is called tribulation and persecution for the word. Christ foresaw, that the hearers and professours of the Gospell, should afterward be graciously persecuted: he therefore foretold what it should worke in this kind of hearers, it would cause them to reuolt.

For

For the manner of it, it is said in *Matthew* and *Marke*, they are offended; and that by and by, and immediately: but here they goe away, they depart, will not stand to it, as men of courage, but shrink and fall away. And this cometh to passe by reason of their owne hardnes, as this parable declareth: for as stony grounds mingled with some earth, are commonly hotte, and will cause the corne cast into them, to sprout and come vp very speedily: but will not suffer the rootes to goe any reasonable depth into the earth, there to be fed with moysture: therefore in the dry season of summer, the blade of the corne will wither, together with the rootes. So these men, though they haue some good motions and affections in their harts, & receiue the word with chearefulness, and seeme to be very forward for a time, yet in time of persecution, all their goodnes will be dried vp: they will loose their first loue to the word, and fall from their former profession. They neuer did cleaue to Christ, with their whole hearts, and therefore are more easily drawne away.

H away

- away from Faith, eyther by errour and Heresie, or by sinne and wickednesse. By errour and heresie: as did *Hymeneus* and *Alexander*, who made ship-wracke of Faith. As did *Hymeneus* and *Phyletus*: who erred concerning the Truth: 1. *Tim.* 1. 19. 2. *Tim.* 2. 18. Saying, that the Resurrection is already past, and did destroy the faith of many. As did *Nicholas*, whom for his profession, was chosen for a Deacon, yet *Reuel.* 2. 6 afterward became an Arch-hereticke; first Founder of the heresies of the *Nicolaitanes*.

And as those did, of whome Saint *Paul* prophecyed, that in the *later times* Men shall departe from the Faith, and give heede vnto spirites of Errors, and doctrines of Diuels. And as those that in former Ages, fell from the Truth, to the Heresies of *Arrius*, *Pelagius*, *Nestorius*, and other damnable Hereticke. And as those that in the dayes of Queene *Mary*, did fall from the truth of the Gospel, formerly professed, to the Errours and Idolatrie of the Church of *Rome*.

Againe, men may fall away by sinne and wickednesse in theyr liues, as those who put away a good Conscience. As those

those who beginne in the spirite, but
ende in the flesh. As those who turned
backe after Satan. As those who had es-
caped from the filthinesse of the world, *1.Tim. 5.*
through the knowledge of our Lorde *15.*
and Sauour IESVS CHRIST, are yet *2.Pe. 2.20*
tangled againe therein, and ouercome:
whose latter ende is worse then the be-
ginning. Fulfilling the Prouerbe, *The*
Dogge is returned to his owne Vomite, the
Swine that was waſhed, to the wallowing in
the myre.

Now these doe not fall away in part
only, and for a time, as the Apostles did
at Christs Passion, but wholly and per-
petually.

This a fearefull falling away. Cor-
porall relapses into naturall diseases, are
not so dangerous to the body, as these
relapses into errour and sinne, are dan-
gerous to the soule. For by them,
men procure to themselues a double
punishment: *Pœnam damni, & pœnam*
sensus; A punishment of losse. For they
loose the rewarde of theyr former pro-
fession and obedience.

If the Righteous forsake his righ-
teousnes, and commit iniquitie, all his
righ-

2. Pet. 2.
21.

righteousnes shall be forgotten, and he shall die in his iniquitie, saith the Lord. Likewise a punishment of sense, and that so greuous, as it had bene better for them neuer to haue knowne the way of righteousnes, the after they haue knowne it, to turne away from the holy cōmandement giuen vnto them. By their backsliding, they more dishonour God, and offend others, then if they had neuer made any profession at all. And therefore their punishment shall be greater, then if they had neuer knowne the Gospell.

Here then see the danger of persecution, it driues many from Christ: Such is the disposition of some, as they will not suffer any thing for the Gospell: they like and loue it, when it brings peace and prosperitie with it, but they bid it farewell, when it brings persecution. Though Christ hath suffered much for them, yet will not they suffer any thing for him; they would faine raigne with him, but they will not suffer with him, nor for him.

And therefore if they be called to beare the crosse, they will rather renounce

nounce the Gospell, then beare the waight of it. But let them know, that if they deny Christ or his word before men, he will deny them before his father in heauen: he that setteth his hand to the plough, and looketh backward, is vnfit for the kingdome of God.

Let vs arme our selues against this danger, that we may continue constant *Gal. 6. 9.* in the day of triall. Let not any crosses make vs weary of well doing, knowing that in due season we shall reape if we faint not. And because persecution can neuer harme vs, if our hearts be good, let vs take heede, as we are exhorted by the Apostle, lest there be in any of vs, an euill heart, and vnfaithfull *Heb. 3. 12. 13.* to depart away frō the liuing God, but exhort one another daily, lest any be hardened with the deceitfulnes of sin.

If any of your hearts be not yet mollified, so as the word of God cannot take deepe rooting in the bottome of them, troubles for the Gospell, can no sooner befall you, then you will renounce it: but if your hearts bee thoroughly mollified, if the word take deepe rooting and worke iustifying

Rom. 8.

35.

faith in you, neither tribulation nor anguish, nor persecution, nor famine, nor nakednes, nor perill, nor sword, shall separate you from the loue of Christ, but in all these things you shall be more then conquerours.

See Gre-
gor. Naz-
an. Orat. 1.
in Iulian.

And finally, if it be such an hainous offence, to fall away in time of persecution, what shall we say of them, who fall away in time of peace? those doe it by compulsion, by force and violence; these of their owne accord: those doe it halfe against their will, but these most willingly: those to saue their own goods, and preserue their liues; these to saue neither, being in danger of neither; those by constraint: these through contempt: Those among their enemies, who were readie to hurt them, if they would not recant; these among their friends who will helpe them, if they abode constant. Those in the field, where they feared an ouerthrow: these in a lād of peace, where they expected no combat. These must needs be more faultie, and more inexcusable. Those subiects who yeeld to the enemies through feare, and for safegard of their liues, are
more

Ante acie
uicti, sine
congressio-
ne prostra-
te, Cypria.
de laps.
Sect. 6.

more fauoured and more easily pardoned; then they who being in no danger, did willingly run to the enemies, and of their owne accord ioyne with them against their lawfull Prince. Oh then what fauour can those expect at Gods hands, who in these our happy daies, and in this our peaceable land, doe fall away from the truth of the Gospell, to poperie and profanenesse? These are farre worse then dastardly cowards, for they yeeld not, till they see some danger; these yeeld, before any danger appeareth. These are like *Pro. 28. 1.* those wicked ones, who flie when *Heb. 12. 4.* none pursueth them. We should resist vnto blood, *striuing against sinne.* As Christ shed his blood for the saluation of our soules, so should we be readie to shed our blood, for the maintenance of his Gospell. How farre are they from this, who fall away, before they sawe any enemies to resist? what hope can they haue of mercy from Christ, who are so easily turned from the sincerity of his Gospell, which they should defend with their dearest blood? Thinke seriously of this, and

Luk. 17.

32.

*Facta est
statua sa-
lis, ut con-
diat te. In
Psal. 69.
fuit.*

take heede of declining in such an happy season. Remember *Lots* wife, as Christ biddeth you. And consider that she for looking backe toward *Sodome* was turned into a pillar of salt, and that to season vs with all, as *Augustine* thought. Deceiue not your selues, but knowe for a certaintie, that the hearing of the Gospell, will not further your saluation, but rather aggrauate your condemnation, if you fall away from it, either in the time of persecution, or in the time of peace.

Verf. 1.

And that which fell among thornes, are they which haue heard, and after their departure, are choaked with cares, &c.

NOW followeth the exposition of the third kind of ground, which noteth vnto vs a third kind of hearers. And those also are bad hearers. This ground is full of thornes. There is some reasonable depth of soyle, yet the scede, and the corne sprouted, is choaked by thornes and bryars, that come vp among it, so as it yeeldeth no good crop at haruest. In like sort there be
some

some hearers, whose hearts are not so hard as the former, and who are not tryed by tentation and persecution as they were, whose hearts seeme to be much mooued, and deeply pierced with the word, and liue in such peaceable times, and places, that they are neuer called to suffer for the word; and yet all is afterwarde marred by corrupt affections, which are not yet mortified, but still liue and raigne in their hearts. And so these hearers differ much from both the former kindes.

The first sort were hindered in their fruitfulnessse by the Diuell, who tooke the worde out of their hearts. The second sort were hindered by other men, who persecuted them for the Gospell. But this sort are hindered by their owne carnall and worldly lustes. They differ from the first kind, because those vnderstood not the word: but these vnderstand it, and would haue embraced and obeyed it, but that it crossed their corrupt affections, which they could not brydle. They differ from the second sort, because they fall away in time of tribulation and persecution. These fall
away

away in time of peace and prosperitie: those were vrged by externall meanes, comming from others: these are drawne away by internall meanes, proceeding from themselves. Those were hindered in their perseuerance and fruitfulness, through the wāt of good: these through the hauing of euill, euen sinfull lusts, and bad affections in their hearts, which like thornes choake the worde which they heare. Those renounced their profession: these keepe their profession, and yet are vnfruitfull. These hearers are not all alike: for though the word be choaked in them all, yet it is not choaked in all, by the same causes & meanes. In some it is choaked by worldly care: in others by the deceitfulness of riches; and in the rest by voluptuousnesse. And therefore touching these hearers, wee may obserue some thinges in generall, which concerne them all ioyntly together, and some thinges in particular, which concerne them seuerally. The things in generall which concerne them all, are two: whereof, the one respecteth the time of their choaking: the other respecteth the causes of their choa-

choaking.

1. The time of their choaking: for it is sayd of them; *That when they haue heard, and are departed, or gone their way, they are choaked, &c.* it is as if they were choaked, &c. They are not choaked while they are in hearing, but rather afterward, when they are departed from the Sermons, and goe about their worldly affayres: then are they choaked by those things whereon their hearts were set. As thornie ground may haue some good moyst mouldes, and depth of soyle, and cause the seede sowne in it to sprout and come vp, but afterward will not suffer it to prosper, the thornes in time will choake it. So may a man heare the word, reuerently and attentiuely, marke it carefully, and receiue it willingly: yea, hee may take it to be the word of God indeede, and the onely word that must saue his soule: hee may wish that hee were able to follow it, and haue a purpose to follow it: and yet afterward bee hindered in the obedience of it, by the corruptions of his owne heart.

As *Pharaoh* was hūbled while the hand of God was heavy vpon him: but became

as hard as he was before, when it was remoued. And as some are Sea sicke while they are on the water, but wel again whe they come to land. And as the hardest Mettals are hot, soft, and pliable, while they are in the fire, but become colde, hard, and stiffe when they are taken out of the fire. So are some hearers much moued while they are in the Church, and so long as they heare: and yet afterward, when they are gone away, and betake themselues to their worldly affayres, loose the efficacy of the worde, and become transgressors of it.

These are vnprofitable hearers, the worde which they heare will not saue their foules. Men may often heare after this maner, and yet neuer come to heauen. Doe not therefore content your selues with these present motions, while you are in hearing, but let them continue, and shew their efficacy after you haue heard, & when occasion is offered in your liues. Let not the word onely moue your affections, but also mortifie them. And let it not onely stirre vp your affections, while it is hard, but direct them, and ouer-rule them in your conuer-

perfection afterward. Let not any thing in the worlde, or any affections in your owne hearts, hinder your obedience to the worde. You know that the Sonne, who being commaunded by his Father to worke in his Vineyard, did promise *Mat. 21.* and purpose to goe, and went not: was *30. 31.* condemned for not fulfilling the will of his Father. And doe you thinke that you shall be taken for dutifull children to God Almighty, if while you heare his word, you loue it, and like it, and purpose to follow it: and yet afterward by some sinister occasions, be hindered in the obedience of it? Know this, that God will neuer accept of good purposes, without good performance; nor of good motions in your mindes, without good maners in your liues.

There be some couetous and voluptuous persons, farre worse then these of whom Christ heare speaketh: for these doe heare, and receiue the word willingly for the present, they are choaked afterward. But there be some couetous worldlings, and voluptuous Epicures, who will not heare at all, or not with any patience. They will not receiue the
seede

- seede at all, and doe choake it as soone as they receiue it. Such were the Pharisees, who mocked Christ when he taxed their couetousnes. Such were the Iewes, who would not *heare the Lawe of the Lord, but sayd vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things, but speake flattering thinges vnto vs: Prophecie errors.* Who would haue none to be their Prophet, but hee that would lie falsly, & would prophecie to them of wine and strong drinke. And such be those in our dayes, who cannot endure to heare any thing spoken, to curbe them of their carnall pleasures, or abridge them of their worldly profites: who raile against the Preacher, and hate him as *Ahab* did *Michaiah*, and heare him with no more patience and liking, then the Iewes heard *Stephen*, *when their hearts brast for anger, and when they gnashed at him with thir teeth.*

But if these hearers, who giue reuerent attention to the worde when it is deliuered, haue some good liking of it, and a purpose to obey it, & would obey it, but that it doth crosse their pleasures and profites, are reckoned in the number

ber of vnfruitfull hearers. What may be thought of those that be worse, who will not heare it, who will not beleue it, who doe mislike it? yea, maligne him that teacheth any thing that is against their pleasures or profites, and are ready to worke him some mischiefe: Oh that these woulde consider their estate, and remember how farre they are from that profitable hearing which must saue their soules!

2. The second thing to be obserued in generall, respecteth the causes of their choaking, which are three in number; Cares of the worlde, riches and voluptuous liuing. From all which together, wee may learne, that noysome lusts, and bad affections in the heart, doe greatly hinder the fruitfull hearing of Gods word. Yea, though the heart be much moued with the word for a time, and be very like to profite by hearing, and the hearer haue a purpose to follow the word, yet corrupt affections, of care, couetousnesse, and voluptuousnesse, will hinder the fruitfulnessse of the worde. As thornes are to ground that is sowne,
so

so are these affections to the hearers of Gods word. You know, that although the Soyle were reasonable good of it selfe, yet if thornes grow among the corne, they will not suffer the ground to yeelde any good croppe. So if hearers haue indifferent good mindes of themselves (especially if some froward affections were expelled:) yet so long as those affections remaine in them, they will hinder the growth of the worde.

1. *Pet.* 2. And therefore *Peter* exhorteth vs; first,

1. 2. to lay aside all maliciouſnes, & all guile, and dissimulation, and enuie: and then, as new borne babes, to desire the sincere milke of the worde, that we may grow thereby. And *James* biddeth vs

Iam. 1. 21 lay apart all filthinesſe, and superfluitie of maliciouſnes, and receiue with meeknes the ingrafted word, which is able to saue our soules. If grosse humours abide in the stomacke, they will not suffer it to digest the meate which is eaten, but will make it rather to hurt, then to nourish the body. So if there be froward and inordinate affections in your harts, they will so hinder the efficacy of the word, as it shall not profite you to the
fal-

saluation of your soules.

This shoulde teach you, so often as *Use.*
 you come to heare, to looke vnto your
 hearts, and to emptie them of all wic-
 ked affections remayning in them. As
 you are carefull when you plow and
 sow your fields, to rid vp by the rootes
 all thornes, bryars, and bushes, lest they
 should hinder the corne; So be you
 carefull to free your heartes from these
 badde affections, when you come to
 heare. Christ biddeh you to be as wise *Mat. 10.*
 as Serpents. Now this is one poynt of 16.
 the Serpents wisdome (as the learned *Epiphan.*
 doth teach;) That when he is thirstie, *contra ha-*
 he goeth from his hole to the water: yet *ref. bar. 37*
 before he drinke he casteth vp the poy- *Ambros.*
 son which was neere his throate. Imi- *prafat in*
 tate him therein; If any poyson of bad *enarrat.*
 affections be found in your hearts, ex- *Pfal. 37.*
 pell them, lest they hinder the efficacy *Bernard.*
 of the word. Yea, as the Prophet saith; *de modo*
 Breake vp your fallow ground, and sow *vivend.*
 not among thornes. Be circumcised to *serm. 28.*
 the Lord, and take away the fore-skins *Ier. 4. 4.*
 of your hearts, that so you may heare,
 to the profit & comfort of your soules.

Let vs now see in particular, and se-

I

uerally,

- nerally, what are the things, which like thornes doe choake the seede of the word: Three be here named; The first of them is Care; and because there be two kindes of care, the one a godlie
1. *Cor.* 7. and spirituall care, to care for the things
32, 33. of the Lord, how we may please him, and to care for the things of the soule, how it may bee saued. The other a worldly and carnall care, to care for the things of the world, how to please men, and how to provide for our bodies in this world. In the other Euan-
- Mat.* 13. gelists, both in *Mathew* and *Marke*,
22. they are called, for distinction sake,
Mar. 4. Cares of the world. These cares are as
19. thornes to choake the word in the hearers hearts: They do oftentimes keepe
- Luk.* 10. men from hearing at all. *Martha* was
40. 41. carefull to provide good fare for her guests, & troubled herselfe about many things, when with her sister *Mary* shee should rather haue heard Christs doctrine. Those guests, who were invited to the wedding feast, made excuses, that one had bought a Farme, and must needs goe see it: another had bought 5. yoke of Oxen, and must goe
proue
- Luk.* 14.
18.

prooue them: another had married a Wife, and therefore could not come. Worldly cares keepe many from the Church, who would not be absent if their worldly businesse did not draw them another way: yet will not bee present if their absence serue for their gaine. So doe these cares make their hearing altogether vnprofitable, euen as thornes make the sowne ground vnfruitfull. Some haue their hearts so exercised with thinking and plotting of worldly matters, that they cannot attend to the word deliuered. Others hauing beaten their braines, and busied their heads before, fall to sleepe when they should heare. Others that bee awake and listen, haue no loue nor liking of that which is taught. The thinges of the worlde haue so put their mouthes out of taste, as they can finde no sweetnesse in the word.

Others attend, & seeme to like all wel for a time, yet afterward the cares of the worlde enter into their heades and heartes, and driue the worde out of them, euen as one naile driues out another. There may be in them for a time

Luk. 21.

34-

some striving and struggling betwixt the world and the word : but the world overcomes in the end, and maketh them no better, then if they had neuer heard. Christ bad his Disciples take heede to themselves, *least at any time their hearts were oppressed with surfetting and drunkennes, and cares of this life, and least the last day should come on them at unawares.* Because cares of the world doe oppresse the heart, as wel as surfetting and drunkennes, and make vs vnfit for his coming to Iudgement. Our people are much oppressed with worldly cares: they rise early, and lye downe late, and eate the bread of carefulnes: they busie their heades, they beate their braines, they weary their bodies, they breake their sleep, they weaken their strength, they hinder their health, and shorten their liues, with carking and caring, toyling and moyling about worldly affayres: and this is one speciall cause why they heare so much, and profite so little.

These then who would be profitable hearers, must before and after their hearing, keepe these cares out of their hearts.

heart s. Let them remember the exhortation giuen by Christ; Be not care- *Mat. 6.* full for your life, what you shall eate, 25. nor what you shal drinke; nor for your body, what rayment yee shall put on. Is not the life more worth then meate? and the body then rayment? Which of you by taking care is able to adde one cubit to his stature?

It is not sufficient for you to free your mindes from these cares while you are in hearing, but likewise beware lest they entangle you afterward. Expell them so soone as they enter into your mindes, euen as you will cut vp thornes, bryars, and thistles, which you see spring vp among the corne after it is sowne. If they be in your hearts before you heare, they will keepe you from attending, from vnderstanding, or else from affecting that which you heare. And if they enter into your heartes after you haue heard, they will hinder you from practising that, which before you liked, and purposed to obey. Such enemies are they to your fruitfull hearing. Who then would haue his minde disquieted with them?

Ob.

What? (will some man say) must we haue no care of any thing at all? must wee set all at sixe and seuen, and let the world wag? must we be like some idle and prodigall vnthrifts, who cast away all care?

Sol.

Not so, we must distinguish of care; *Est sollicitudo diligentie*, & *sollicitudo diffidentie*. There is a care of diligence, when men in a good manner, and due measure, vse all honest and lawfull meanes, to get, and to keepe thinges needfull for this life, and for the maintenance of themselues, and those which belong vnto them.

Pro.6.6.8.

The Wise-man sendeth the sluggard to learne this care of the Pismire, who prepareth her meate in the Summer, and gathereth her foode in the haruest. And the Apostle saith, that if *there be any that prouideth not for his owne; and namelie for them of his household, hee denieth the faith, and is worse then an Insidell.* This care ought to be in all.

1.Tim.5.
8.

There is also a care of diffidence and distrust, which is an inordinate care: when we keepe no measure in our care; when we are not content to vse lawfull, but

but also vse vnlawfull meanes : and when wee will not depend on Gods mercifull providence, for a blessing on the meanes; but forecast before hand what shall bee the successe, and disquiet our mindes with thinking what shall be the issue, and with fearing an ill event.

This care wee must renounce as a fruit of vnbeliefe; and as a thorne that will choake the seede of the word. We must with diligence and care vse necessarie and lawfull meanes; but leaue the issue to him, who knoweth best what to doe. We must cast this burden on the Lord, as the Psalmist teacheth vs, and *hee shall nourish vs.* Wee *Psal. 55.* must cast all our care on him : as the 22. Apostle exhorteth : for hee careth *1. Pet.* for vs. *5. 7.*

Let vs rest in his good pleasure, and be content to take in good part whatsoever hee sendeth, knowing that all *Rom. 8. 28* thinges worke together for the best to them that loue God. And so our care shall not hinder the fruitfulnessse of the word.

2. But to proceede in the text, what is the second thorne that choaketh the word? Christ here nameth riches; they are as dangerous this way as worldly cares. Though some confound these two, and make both but one thorne, yet is there indeede great difference betwixt them. They are heere distinguished one from the other, as well as voluptuous liuing is distinguished from them both. And in truth they are oftentimes seuered, and not found together in some persons. A man may be perplexed with worldly care, yet not grow rich thereby. The poore are oftentimes as carefull how to liue, and to get wealth as the rich: yea, sometime more carefull, because their charge is greater, and their wantes more, but their meanes be fewer and weaker. It may bee GOD doth plague their great care with great want: the more carefull they are, the more needfull they bee. If they woulde bee lesse carefull, They might bee lesse needfull.

Againe, rich men are sometime without care: As is scene in the godlie:

Abra-

Abraham was rich, so was *Iob*, both in the beginning and also in the later end of his daies: and yet both of them, free from distrustfull care: yet are riches as pricking thornes to choake the word as well as those cares.

Not onely they who vex themselves with griping cares, how to get, and how to exercise their wealth: but likewise those who thinke they haue enough already, and care not much for more, but like the rich man in the Gospell, say to their soules, Live at ease, eate *Luk. 12.*
 drinke and take your pastime, you haue *17.*
 much goods laid vp for many yeares; may be vnprofitable hearers.

Although this Euangelist nameth riches simply and absolutely without any addition, yet is he to be expounded by *Mathew* and *Marke*, who call this thorne the deceitfulness of riches. And that declareth the manner how they choake the word, namely, by deceiuing the owners. Then bee they thornes, when they deceiue. If thou enioy them, and vse them in great plentie, yet shall they not choake the word in thy heart, vnles they first deceiue thy

Chrysost.
in Math.
13. ho. 45.

thy soule, but if they once deceiue thee, they will choake thee. Not the world, but the cares of the world: not riches, but the deceitfulnes of riches, make the word fruitles.

Math. 6.

24.

Math. 19.

23.

1. Tim.

69. 10.

1. Tim. 4. 4.

1. Ioh. 2.

15.

And certaine it is, that they deceiue many, because they make many vnfruitfull hearers. In regard whereof, Christ said, we cannot serue God and riches: And that a rich man shall hardly enter into the kingdome of heauen. And *Paul* said, they that will be rich fall into tentations and snares, and into many foolish and noysome lusts, which drowne men in perdition. And while some haue lusted after them, they erred from the faith, and pierced themselues through with many sorrowes. And *James* said, Whosoeuer will be a friend of the world, maketh himselfe the enemy of God. And *Iohn* said, If any man loue the world, the loue of the father is not in him.

But how doe they deceiue men? we would faine knowe that, will some say.

I answere, that riches deceiue men foure waies.

1. In respect of the cause of them.
They

They make the owner beleue, that God in speciall fauour and mercy did bestowe them vpon him, and that he would neuer haue giuen him such abundance, vnles he had dearly loued him. And therefore imagineth that he is deepe in Gods bookes, and in greater fauour then those that sustaine losses, and endure wants. This is a grosse deceit. *Salomon* teacheth, that a man *Eccles.*
knoweth neither loue nor hatred, of all that 9.1.
is before him: that is, he neither knoweth whether God loue him or hate him, by his outward estate, neither by his riches nor by his pouertie. And he giueth a *Verf.* 2.
 reason, because all things come alike to all men: And the same condition is to the iust, & to the wicked: to the pure and to the polluted: to him that sacrificeth, and to him that sacrificeth not: As is the good, so is the sinner: he that sweareth, as he that feareth an oathe. And *Christ* sheweth, *¶* by doing good *Math.* 5.
 to al, we may be children of our heauē-ly father, who dealeth so in making his sunne to shine on the euill and good, and sending a raigne on the iust and vn-
 iust. Hereby a man may be led into a
 fooles

Gal. 6. 3.

fooles paradise, and made to thinke that he is happy, when he is miserable; and that God is his friend, when he is his foe. And a most dangerous deceit this is, hurtfull to himselfe, and odious to God : hurtfull to himselfe, because it will make him secure, and to content himselfe with his present estate, and neuer seeke to better it ; yea it will cause him to contemne the word, which should make him better, and to thinke that he is already as good as the word can make him. And therefore he will refuse to heare it often, and when he heareth, it is without profit ; he deceiueth himselfe in his owne imagination, seeming to himselfe, that he is somewhat, when he is nothing. And therefore putteth off from him, the curses of the law, as not deserued by him, but applyeth to himselfe the blessings of the Gospell, as if they properly belonged vnto him. I would we had none such deceiued rich mē in this our age. Those that be such, let them know, that this fond conceit is odious to God : for he threatneth, that when a man heareth the curses of the law, and blesseth himselfe

selfe in his heart, saying, I shall haue *Dent. 19.*
peace, although I walke according to 19.20.

the stubbornenes of mine owne heart;
thus adding drunkennes vnto thirst:
The Lord will not be mercifull vnto
him; but then the wrath of the Lord,
and his ieaiousie, shall smoake against
that man: and euery curse that is writ-
ten in his booke, shall light vpon him:
and the Lord shall put out his name
from vnder heauen. Wherefore let all
rich men take heede lest they be thus
deceiued: let them know, that riches
are common both to good and bad:
yea, that the worst often haue them,
and the best often want them: and ther-
fore let not the hauing of them, make
them to presume any whit the more
on Gods fauour, or lesse feare his iudg-
ments.

2. Riches deceiue men, in respect of
the nature of them: In making them to
thinke that they be farre better then
indeed they are. That they are good in
their owne nature, that they make the
better that haue them. That they yeeld
the greatest blessings, benefits & com-
forts, that man receiueth on the earth.

That

That those who enioy them are the happiest, and those who want them are the most miserable in the world. This is a notorious deceyt: for they are not good in their owne nature, but onely in the vse. Not good to all, but onely to the good: who knowe how to vse them aright. They are not Riches in trueth, but in shewe, and doe as much differ from true riches, as the shadowe differeth from the substance. Happie men may want them, & miserable men may haue them.

Naball had them, when *David* wanted them. The Rich Glutton, that at his death was sent to hell torments, had them in abundance; when as *Lazarus*, who after death was carryed to *Abrahams* bosome, did want them. The Apostles had neither golde nor siluer, and yet were happie. They make fewe better, but many worse, and are occasions of much euill. Neyther can they yeeld any great benefits to the owners, either for soules or bodies. They cannot redeeme our soules: wee were not bought with corruptible things, as siluer and golde.

1. Pet. 1.
18.

The

The whole world, and all the wealth thereof, were not a sufficient Ransome for one soule, nor a full satisfaction to *Math. 16.* God for one sinne. They rather hinder, 26. then further our saluation.

Can they exempt men from Gods iudgements? Doe not Rich men feele them as well as poore? Can they free our bodyes from diseases? Are not Rich men subiect to diseases, as well as poore men? Can they preserue vs from death? Doe not Rich men dye as well as poore?

All the benefits which you can reape by them, are no better, & no more then *Luk. 16.* the Rich Glutton had; who was costely cladde, and daintily fedde. Are not they then fondly deceiued, who thinke so highly, and make so great account of them?

Wherefore take heede least you be thus deceyued; This deceyte is also a Thorne in the heart, to choake the worde. It will cause men to set theyr heartes on Riches, to loue them, and desire them, and seeke them more then they ought.

It will make them to serue God, and keepe

keepe his word, no further then it serueth for their commoditie. If the word command any thing, which they thinke will hinder their profite, they will rather transgresse the word, then forgoe their gaine. Such men will not get and employ their wealth, as the word doth direct: but would haue the word and the teachers thereof, to allowe them to get and employ their wealth as they list.

Take heede of this deceit. If thou be deluded in this sort, euery trifling commoditie will hinder you in obedience to the word.

3. Riches deceiue men in regard of their effects, because they will not performe that which they seeme to promise, and which their owners expected at their hands. They seeme to promise, and men expect nothing but good from them; and yet they bring much euill with them. As thornes doe beare greene leaues, white flowers, and sweete blossomes, yet vnder the same, doe carry sharpe prickes, that will make a man to bleede, if he doe not handle them choysely and warily.

Soriches doe promise to men great ease, high honour, many pleasures, and much contentment; and yet withall they bring great paine, much trouble, and little contentment. They are not gotten without great labour; nor kept without great care and feare; nor lost without great sorrowe. And so they are little better, then the apples of *Sodom*, which seeme to be faire and ripe, and fit to be eaten, but if one taste them, they vanish into powder and smoake.

*August. de
ciuit. dei.
lib. 21.
cap. 5.*

And that which is worse, they will seeme to make a man more fit, and yet in truth doe oftentimes make him more unfit for Gods seruice. They puffe vp his heart with pride, they make him more secure and careles of heavenly things, lesse to feare God and his iudgements, and lesse to regard and obey his word. And therefore the Lord, not without iust cause, gaue warning before hand to the people of *Israel*, that when they were placed in *Canaan*, (a land that flowed with milke and hony) and had eaten and filled themselves with the fruites thereof,

*Dent. 8.
21.*

K

they

Jer. 22.
21.

they should beware that they forgot not the Lord their God, not keeping his commandements, and his ordinances. And afterward he thus complaineth of them: *I spake unto thee when thou wast in prosperitie: but thou saidst, I will not heare, this hath benethy manner from thy youth.*

David in the time of his exile and persecution, committed no such sinnes, as he did when he was setled in his kingdome. And it hath bene obserued and confessed by many of the learned, that the Church more abounded in pietie and zeale, when it was persecuted and poore; then when it was peaceable, and endowed with riches. And thereupon it was said, *Religio peperit diuitias, sed filia deuorauit matrem.* Religion brought forth riches, but the daughter, hath deuoured the mother.

Fox. Alts.
& mon.
p. 716. ex
August.

Hieron.

Polyebron.
lib. 4.
cap. 26.

That as the Church encreased in possessions, so it decreased in vertue. Some write, that whē Christian Emperours, with good intents, enriched the Church with lands and possessions, a voyce was heard to crye; This day

is venome or poyson powred into the Church. And afterward the Church began to complaine, and say, *In pace mea amaritudo mea maxima; In pace mea, Bernard. amaritudo mea amarissima.* In my peace, in cantic. my bitternes is the greatest; In my *serm. 33.* peace, my bitternes is the most bitter. Not so bitter before by the death of Martyrs, and conflict with Heretikes, as now by the manners of the household.

So that not a few, but many, haue bene deceiued and corrupted by riches this way, and therefore all had neede to looke to themselves.

4. Lastly, riches deceiue men, in respect of the continuance. Many trust to them, and hope to enioy them long, when as they are presently depriued of them.

Thus was *David* deceiued. In his prosperitie, he said, *I shall neuer be moued: the Lord of his goodnes had made his mountaine to stand strong,* but the Lord did hide his face, and he was troubled. In regard whereof, *Salomon* saith, Wilt thou cast thine eyes vpon that which is nothing? for riches taketh her to her wings,

K 2 like

1. *Tim.* 6.

17.

Luk. 12.

20.

1. *Tim.*

6. 7.

*Ambros.**Math.*

11. 6.

like an Eagle which flyeth into the heauen. And *Paul* bad *Timothie*, charge rich men, not to trust to vncertaine riches, vncertaine they are, and therefore not to be trusted; they will deceiue those that trust to them. They will faile vs in our greatest neede, as namely, at the houre of death. That rich man, who enlarged his barnes, and laid vp goods for many yeares, when he was in great hope of enioying them long, had his soule taken from him that night, and knew not who should enioy them. Naked came we into this world, and naked must we returne: wee brought nothing into it, neither must we carry any thing out of it: *hic acquiruntur, hic relinquuntur*, here they are gotten, and here they are left.

All those waies doe riches deceiue men. And whom they deceiue, in their hearts they choake the word.

Such impediments are they to the word, as they hinder many from receiuing and professing it.

Christ said, the poore receiue the Gospell.

And *Paul* said, you see your calling, that

that not many mightie or many noble
are called : but God hath chosen the
weake ones to confound the mightie:
and base and despised ones, to con-
found the noble. 1. Cor. 1. 26.

So likewise they hinder men in the
obedience and practise of the word.
Rich men are more bound to serue the
Lord then the poore, for on whom he
bestoweth much, of them he requireth
much : As he is more bountifull to the,
so should they be more dutifull to him:
yet oftentimes it commeth to passe,
that they seldomer heare it, and lesse
obey it, then others doe. But the grea-
ter is their sinne, and the more seuerall
shall be their iudgement, if they doe
not amend.

You then that be rich, looke well a-
bout you, take heede lest your riches
deceiue you, and in deceiuing you,
make the word fruitles. It had bene
better neuer to haue enjoyed them,
then thus to be deceiued and hindred
by them. *Salomon* thought this to be an
euill sicknes which he saw vnder the
sunne: to wit, riches reserved to the owners
thereof for their euill. *Eccles. 5.* And is it not verified 12.

in them : whose Riches doe choake the worde in their hearts, and make it vnfruitfull in their liues? what greater euil could befall them? Do they not hereby endanger their owne soules? In a woefull case they are, and farre worse then the poorest in the world.

Luk. 6. 24

Iam: 5.

1. 2. 3.

CHRIST sayth vnto such, Woe be vnto you that are rich : for yee haue receyued your consolation. Some comfort they may find now, but none hereafter. And *Iames* saith to them, Go too now yee *Rich men*, weepe and howle, for the *miseries* that shall come vppon you : your gold and siluer is cankred, and the rust therof shall be a witnes against you, and shall eate your flesh, as it were fire. Ye haue heaped vpp^e Treasure for the last dayes. Though now they feare no danger, yet one day they shall feelee it, to their great sorrowe. It is strange to see howe craftie and wise Rich men bee in worldly affaires. In all their dealings, they take such good heed, that they can hardly bee deceiued by any, yet in spirituall matters, touching the saluation of theyr soules, they may easily bee ouer-reached.

They

They are to theyr great losse often deceyued, and yet doe not perceiue it: Their owne riches deceiue their soules, and yet they cannot discerne it, nor will acknowledge it.

Oh confider, that as the Diuell may deceiue you, and as other men may deceiue you, so also your own wealth may deceiue you, and that as dangerously as any.

It may so deceiue you, as it may procure your euermlasting destruction, if in time, you do not espie it, and redresse it.

CHRIST would neuer haue said that the deceitfulnes of Riches, as Thornes choake the seed of the word, vnlesse riches did deceiue men, and make them vnfruitfull hearers. Let his words then be an admonition, to make you take better heede.

There is not any one of you, but if a Friende tolde you of a Couzener, that had beguyled manie, and went about to deceyue you, to your great damage, you would take warning, and eyther refuse to haue any dealings at all with the man, or else, if by necessity you

were compelled thereunto, you would be so very circumspect in your dealings, that hee should hardly defraud you. Christ Iesus here lets you vnderstand, that riches are deceitfull, and that in deceiuing men, they hinder them in that which serues for Gods glory, and the good of their owne soules. And will not you receiue warning, and beware of them? Take heede of them, they seeme to be your good friends, and much to pleasure you, yet is there falshood in their fellowship. The better you like them, the more you loue them: and the more you trust them, the more readie are they to deceiue you.

And indeed this is one of the strangest and grossest deceits that can be found in the world. In other matters men are deceiued against their wills, but in this, with their wills. In other things the deceiued, doe of themselves soone espie the cosenage, and seeke to helpe themselves: but in this, many are deceiued continually, and yet cannot discerne it? yea, if another tell them of it, yet will they not belecue it.

In

In other fraudes the deceiuers are most in fault; but here the deceiued are in greatest fault: for riches deceiue you, not through their owne craft, but through your corruption: not through their fraudulent perswasions, but through your fond affections: not through their bad practises, but through your madde behaiour. Riches are no causes, but occasions of the deceit. Men take occasion by them, & vse them as meanes to deceiue themselues. As *Paul* sayd of *Rom. 7. 11* Sinne and the Law; Sinne tooke occasion by the Commaundement, and deceiued me, and thereby slew me. So may we say of mans corruption and riches: His corruption taketh occasion by riches to deceiue himselfe, and thereby to destroy himselfe. He is deceiued by the supposed pleasantnesse of riches; as *Eue* was deceiued by the pleasantnes of the Apple. And as *Eue* was more to be blamed then the Apple; so is the rich man more to be blamed then his riches.

If riches doe so dangerously deceiue *Quest.* men, how may we vse riches, that they may not deceiue vs; nor like thornes, hinder the fruit of the word.

You

Answ. You neede not to cast them away, as *Crates* the Thebane, and some oather Philosophers did. They are the good blessinges of God, and may be well vsed, for Gods glory, and mans good. Obserue these 5. Rules, and they shall not deceiue you, nor choake the word in your hearts.

1. Set not your affections on them, desire them not too earnestly, loue them not too dearely : according to the instruction of the Kingly Prophet;
- Psal. 62. 10.* *If riches increase, set not your hearts thereon :* but rather as the Apostle exhorteth;
1. *Cor. 7. 31.* They which vse this world, let them be as though they vsed it not. It is your inordinate affection toward them, that makes them to deceiue you, and hinder you in the obedience of the word. The more you loue them, the lesse will you loue the word, the lesse desire wil you haue to heare and learne it, and the lesse care to obey it. If your hearts be set on wealth, it will so deceiue you, that no sinne can be gainefull, but you will be ready to practise it: and no dutie bring any damage, but you shall neglect it. Is not the desire of money

money the roote of all euill? What *1. Tim. 6.*
 makes some to lye in their bargayning? *10.*
 some to sweare vainely & falsly? some
 to vse fraude and cousonage? some to
 oppresse and wrong others, but an im-
 moderate desire of riches? This is the
 very spawne of all sinne, in vniust deal-
 ling: therefore learne to moderate it.
 Doth not Christ say, that he who loueth *Mat. 10.*
 father or mother, sonne or daughter, *37.*
 wife or children, or his owne life, more *Luk. 14.*
 then me, is vnworthy of me: hee can- *26.*
 not be my Disciple: And is he worthy
 of him, or can be his Disciple, who lo-
 ueth lands & liuing, wealth and riches,
 better then him? Doth not hee say; If *Ioh. 14.*
 any man loue me, hee will keepe my *23.*
 word? Those then that transgresse his
 word for their owne aduantage, and
 sinne against him, to get, to keepe, or to
 encrease their riches; doe they not
 loue their riches better then him?

2. Be content to employ your riches
 as the word directeth you. You are but *Luk. 16. 2*
 Stewards of your riches, the Lord is the
 owner, and wil one day call you to giue
 an account for your Stewardship: you
 must not therefore vse them as you list,
 but

but as he will : how he would haue you to vse them, he teacheth you by his word. Wherefore make the word your Counsellour in all your dealings. Doe not get your wealth by any other meanes then the word alloweth : doe not keepe it any longer then the word permitteth : and doe not otherwise bestow it or spend it, then the word approueth : Then cannot your riches hinder, but will rather further your obedience : the vse of them will be a practise of the word.

3. Account the word of God, and the graces and blessings conueyed vnto thee thereby, greater riches, and more precious Iewels then all the wealth of the world. Know that godlinesse (as
 1. *Tim.* 6. the Apostle teacheth) is great gaine.
 6. Be of *Pauls* minde, who thought all
Phil. 3. 9. things but losse, for the excellēt knowledge sake of Christ Iesus our Lord : for whom hee counted all things losse, and did iudge them to be dung, that hee might winne Christ. As the soule is more excellent then the body; and as heaven is more excellent then the earth; so those thinges which belong to the soule,

soule, and come from heauen, are more excellent then those things which belong to the body, and come from the earth. If thou doe so esteeme of them, thou wilt not suffer the wealth of the world to hinder thee of them. If thou canst not enioy both together, thou wilt rather forgoe wealth then the word. The want of this due estimation, causeth riches to be an hinderance to many. They thinke too highly of worldly wealth; but too basely of Gods word and his graces : and therefore had rather get and keepe ther wealth, then obey the word, and increase in grace.

4. Pray earnestly vnto God, that he would giue thee grace to vse riches aright, euen for the glory of his Name, for the good of thine owne soule, and for the benefit of others. Say vnto the Lord with *Dauid*; *Encline my heart to Psal. 119.*
thy testimonies, and not to conuentionnesse : for 36.
 thy heart cannot be enclined to both together. Pray thus before thou come to hear; pray thus after thou hast heard. And in all thy dealings of the world, pray to God to plucke these thornes out
 out

out of thy heart, lest they hinder thee in the obedience of his word. The more thou prayest thus, the lesse shall the deceitfulnes of riches hinder thee.

5. Though thou abound in wealth; yet be not proud; but be as lowly and humble as if thou liued in want: for
 1. *Pet. c.* 5 G O D resisteth the proude, and giueth
 1. *Tim.* grace to the humble. *Paul* would not
 6. 17. haue commaunded *Timothie*, to charge rich men, *that they be not high minded*, vnlesse there were some danger that way. They are in danger of being proud, and when they are proud, they are in danger of disobedience: for proude men will despise the word, and will thinke scorne to be taught their dutie, and to be reprov'd for their faults by a poore Minister: and will no further obey the word then they thinke it may stand with their credit and honour. Know that God is no respecter of persons: the poore may be as acceptable to him as the rich: he more respecteth mans disposition and behauiour, then his outward estate. If thou be poore, be not dismayed: if rich, be not proud.

Use. 2. Lastly, if riches decciue men, and
 hinder

hinder them in the obedience of the word, let not the poorer sort alwaies follow the example of rich men. Their riches doeth often choake the worde which they heare, so as it taketh no effect in their hearts, nor yeeldeth any fruit in their liues. If then the poorer sort will doe as they doe, they will prooue vnprofitable hearers. In worldlie matters the poorer sort will follow them no further then serueth for their present profite. If the rich should sow among thornes, and reape a course croppe of corne at haruest, through ill husbandry; the poore will not be drawne by their example to vse the like ill husbandry, nor bee content to reape the like croppe: but whatsoever the other doe, they will be carefull to dresse their ground after the best manner, and seeke to make the best profite of that little lande which they occupie.

And why then should they imitate their ill husbandry in spirituall and heauenly thinges? If in Christs time, and the Apostles time, the
poore

*Pro. 30.
8. 9.*

poore had beene led by the example of the rich, very few had embraced the Gospell: many of them did receiue it, though most of the rich did reiect it. Consider this, that their example will not excuse you before God: your meane estate hath least impediments. The wise man desired God to giue him neither riches nor pouertie; but to feed him with foode conuenient, lest being full, hee should deny GOD, or being poore, should steale, and take Gods Name in vaine. And therefore as ground without thornes, yeeldeth greater increase then that which is ful of thornes: So you who be of middle and meane estate, should performe greater obedience, then those that be exceeding rich, or very poore.

*Hedonism
is: biou.*

The third and last thing, that as a thorne choaketh the word, is voluptuous living, or the pleasures of this life. Though *Matbew* omit this, yet *Marke* mentioneth it as well as this Euangelist; and calleth it, The lusts of other things, or lusts about other things. This differeth from the former: for men may be rich, and yet enioy no pleasure. *Salom*

was sayde, hee saw this euill vnder the
Sunne, and it was much among men.

*A man to whom God had giuen riches, and Eccle. 6.
treasures, and honour, and wanted nothing 1. 2.
for his saule, of all that it desired: but God
gaue him no power to eate thereof, but a
strange man shall eate it vp.* This is vani-

tie and an euill sicknesse. Some are so
miserable, as they cannot finde in their
hearts to vse their riches for their owne
comfort; but let them lye by them, as
a sicke man doth his meate. Againe,
there be many who liue in pleasure, and
yet enioy little wealth; who waste their
wealth in wantonnesse, and care little
for riches, so that they may haue their
pleasure for a time. Such are the wanton
youthes of our age, who like the prodi-
gall Sonne, spend their patrimonie by *Luk. 15.*
riotous liuing.

These carnall pleasures will no lesse
choake the seede of the word, and hin-
der the fruites of it, then cares of the
world, or deceitfulnesse of riches. *Salomon*
was a myrrour of wisedome: yet
when hee gaue himselfe to voluptuous-
nesse, he forgot himselfe, neglected his
dutie to his Creator, and gaue way to

L

abho-

*Iob. 1.**1. Tim.**5. 6.*

abominable Idolatrie. And for this cause did *Iob* sacrifice for his children when they were feasting, lest the pleasures thereof should make them blaspheme God in their hearts. And *Paul* sayd, that the widdow which liueth in pleasure, is dead while she is alieue: because such are no more able to performe the duties of Christians; then one that is dead is able to performe the office of a man. These pleasures hinder the fruitfulness of the word in three respects.

1. In regard of the nature of the word, & the obedience therof, it affordeth no such carnal pleasures as the natural man desireth: though it yeeld spirituall and heauenly pleasures, yet it it yeeldeth no corporall or carnall pleasures. And therefore voluptuous persons, who minde nothing but their pleasures, haue no care to obey the word, which brings them no such pleasures as they desire. Nay the word doth crucify our lusts, doth curbe & moderate our pleasures. And therefore the naturall man, who hath his heart wholly set on pleasures, and will not be stinted in the vse of them,

them, cannot endure it.

2. In regard of the effect of pleasures, they breede securitie in the heart, make it more vnfit for grace, more prone to vice, & lesse fearefull of sinne and punishment. And therefore it is sayd, That Whoredome and Wine take *Hof. 4. 11.* away the heart. Pleasure, like another *Cyrr*, so enchanteth mens mindes, that like brute beastes, they are altogether giuen to sensuallitie, and wholly neglect their dutie to God.

3 In regard of the matter of pleasures: for many carnall pleasures consist in the vse of vnlawfull thinges, and in the practise of some sinne. Now if a mans heart bee set on pleasure, then to satisfie his pleasure hee will sinne against GOD, as *Eue* did in eating the forbidden fruite. And as *Herode* did, who though hee heard *Iohn Baptist* gladly, and did many thinges that he taught, yet he would not put away his brothers wife, as he was commaunded.

Voluptuous persons wil not embrace such doctrine, nor follow such teachers as condemne their vnlawfull pleasures.

2. *Tim.* 4. They will not suffer wholesome doctrine (as *Paul* fore-told,) but after their
 3. owne lusts, get them an heape of teachers, to trie whether any will collerate

*Homo capi-
 tur vo-
 luptate,
 sicut hamo
 piscis.
 August.*

their sinfull pleasures, and them will they like best. *Voluptas est esca malorum:* Pleasure is the baite of sinne. And man is taken with pleasure, as the fish with an hooke. As the Fisherman couereth his hooke with a baite, that the fish biting at the baite, may be caught with the hooke: So the Diuell doeth baite many sinnes with pleasure, that man receiuing the pleasure, may be caught with the sinne. In regard whereof, the voluptuous man, who will not be abridged of any pleasure, committeth many sinnes against God, and sayleth often in the obedience of the word. He may often heare the word, yet will not obey it in any point which crosseth his pleasure. As some sicke patients are content that the Physition prescribe them a dyet, and sometin e aske him a question, whether such meate be good for them or no: though the Physition, who best knowes what is hurtfull for him, doe forbid them some kinds

kinds of meate, yet haue they so strong in appetite to some of those meates, as for all his direction, they will not forgoe them, but onely would haue beene glad if he would allow them. So men come to heare the worde, and thereby to learne what is good and ill for the health of their soules: though the Preacher giue them good direction, yet so earnest is their desire of pleasure, that they will take their delight in those thinges which hee by the worde doeth forbid.

This may teach vs, to take heede of *Use.* pleasures. If our hearts be drawne away with them, wee shall be barren soyle. We professed and promised in our Baptisme, to renounce the vaine pompe and glorie of the world, and all carnall desires of the flesh: shall we then by seeking & following them, choake the word in our hearts? Although before our conuersion, we were (as the Apostle speaketh of himselfe and others) *Tit. 3.3.* disobedient, deceiued, seruing the lusts and diuers pleasures: yet now after our conuersion, we must forgoe many pleasures, that so we may yeeld better obedience,

2. Tim.

3. 4.

Luk. 4.

24.

dience to the word of God. It was foretold by *Paul*, that in the last daies shall come perilous times: for men should be louers of pleasures, more then louers of God. I may say to you, as Christ sayd of *Isaiah's* Prophecy; This day is this Scripture fulfilled in your eares: now are come those perilous times. Now doe many men loue their pleasures, more then they loue God. The loue of God is seene in keeping his Commaundements. Those then that are more carefull, take more paines, and defray more charges, to satisfie themselues in their pleasures, then to glorify God, by the obedience of his word: Are they not louers of pleasures, more then louers of God? And those that wilfully breake Gods Commaundements, that so they may enioy their pleasures; as some by whoredome; others by surfetting and drunkenness; others by scoffing and iesting; others by lasciuious dancing, riotous gaming, wanton sports & prophane pastimes on the Sabbath day; Are they not louers of pleasure more then louers of God? And if they loue their pleasures more then they loue God,

God, they may rather be counted prophane Epicures, then godly Christians. The greater their pleasures is now, the greater will their paine be hereafter. *Renel. 18.* 7.

Many of these are so addicted to their pleasures, as they will not by any meanes be reclaimed: wee finde it an harder matter to reforme them, then to reforme other offenders.

The Phylosophers obserued that many fel from other Sects to the Epicures; *Eras. apophth. lib. 7.* but not any from the Epicures to other Sectes. When we speake against their pleasures, wee but speake to the bellie, which wanteth eares. *Surdo canimus*; they are like the deafe Adder, that stoppeth her eare. But if they will take no warning, let them goe on, and trie what will become of them in the end. *Reioyce Eccles. 11.* *O young man in thy youth (as Salomon spea-* 10. *keth) and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine owne eyes: but knowe that for all these things G O D will bring thee to Iudgement. Hee that is vniust, let him be vniust* *Renel. 22.* *still: and he which is filthie, let him bee* 11. *filthie still: yet shall they find that Christ*

will come shortly, and his reward is with him, to giue to euery one according to his worke. And then those which with poore *Lazarus*, endure paine, shall bee comforted: but those which with the rich glutton, enioyed their pleasures, shall be tormented.

Quest. What? will you abridge vs of all pleasures? must we become Stoickes? may we not take pleasure sometime for our refreshing?

Answ. We will neyther with Stoickes condemne all pleasures, nor with Epicures commend all pleasures. Onely we teach you what pleasures are to be auoyded, and how other pleasures are to bee moderated, least they hinder you in grace, and in your dutie to your good God. Wee acknowledge that GOD hath giuen vs his blessings, and graunted vs the vse of his creatures, not onely for necessitie, but likewise for delight and pleasure. *Adam* enioyed pleasure before his fall: Paradise where hee was placed, was called the Garden of *Eden*, that is, The Garden of pleasure. The Lord hath proomised delights and pleasures

as a reward and blessing to his people that obey his voyce. The Lord (saith the Prophet) shall comfort *Zion*, he *Isai. 51.3.* shall comfort all her desolations, he shall make her desert like *Eden*: and her wilderness like the garden of the Lord: ioy and gladnes shall be found therein: praise and the voyce of singing. And God giueth not onely bread *Psal. 104.* to strengthen mans hart; but also wine, *1c.* to make his heart glad, and oyle to make his face shine. But take heede how you vse them: The abuse of them, dishonoureth God, and hindereth the saluation of many mens soules. If you will knowe how to vse them aright, obserue these foure rules.

1. Regard the matter of them, that it be not a thing forbidden by God, for euery sinfull pleasure, shall be punished with a sorrowfull paine: *voluptas transiit, peccatum remanet.* The pleasure passeth *Augustin.* away, the sinne remaineth, and the punishment shall follow: he that taketh pleasure in any acte of sinne, is like to gnats and flies, that play with a candle that burneth them. As *Dalilah* spake faire to *Sampson*, and much delighted him

him for a time, but at last betrayed him, and deliuered him into the hands of his enemies, and was the cause of his destruction. So these sinfull pleasures may delight men for a season, yet in the end, they will betray them, and procure their euerlasting condemnation. There be but two ends of these pleasures, either repentance or punishment. Those that doe not seriously repent, shall be seuerely punished.

2. Obserue a due measure in them. Though the things wherein thou takest delight be lawfull, yet moderate thy selfe in the vse of them: thou maist tast of them, but not surfet: hony is sweete and wholesome, but hee that eateth much, may surfet of it, and annoy his body. So pleasures are necessarie to satisfie the infirmitie of our fraile nature, and to make vs more chearefull in Gods seruice: yet superfluitie is dangerous to the soule, and will breede securitie, and contempt of spirituall things in the heart. Doe not turne Christian libertie, into licentious Epicurisme. As he that will haue an healthfull body must vse sobrietie in his diet:
so

So hee that will haue a sound soule,
must vse temperance in his plea-
sures.

3. See that the time be fitting, plea-
sures must not be perpetuall; nor con-
tinuall. It is noted as a fault in the *Luk. 16.9.*
rich man, that he was cloathed in pur-
ple and fine linnen, and fared delicately
every day. Now and then had bene
enough. There is a time for all things, *Ecclef.*
said the wise man. A time to weepe, 3.4.
and a time to laugh. And so there is a
time when we may take our pleasures,
and a time, when wee must abstaine
from them. The Lord reprobued the
Iewes, that when he called them vnto
weeping and mourning: to baldnes
and girding with sackcloath. Then *Isa. 22.*
there was ioy and gladnes, slaying *12.13.*
oxen, and killing sheepe: eating flesh
and drinking wine. And therefore if
God doe visite the land with any pub-
like calamitie of pestilence, famine or
the sword, we should rather hūble our
selues with sorrowfull repentance, with
fasting & prayers, the delight our selues
with the pleasures of the flesh. If any
will the addict theselues to their wōted
delights:

2. King. 5.
16.

Rom. 12.
15.

Amos. 6.
4. 5. 6.

delights: we may say to them as *Elisab* said to his seruant *Gebazi*: Is this a time to receiue money, and to receiue garments, and oliues, and sheepe and oxen? Is this a time to sport your selues with carnall pleasures, and worldly delights? Is it not rather a time of mourning, then of ioyes? We must weepe with them that weepe. And therefore if our brethren and neere neighbours fee the hand of God heauie on them, we must then forbear our pleasures, and mourne for them. The Lord denounced a fearefull woe, against them that were at ease in *Sion*, which did lye vpon beds of luorie, and stretch themselves vpon their beds; did eate the lambes of the flocke, and the calves out of the stall. Did sing to the sound of the violl, and inuented to themselves instrumēt of musicke like *Dauid*. Did drinke wine in bowles, and annoynt themselves with the chiefe oyntments, but were not sorry for the affliction of *Ioseph*. Know then, that all times are not seasonable for your pleasures. And then onely vse them when it is fitting.

4. Doe not content your selues onely

ly with carnall and earthly pleasures,
but also seeke for spirituall and heauen-
ly pleasures. Doe not count this to be
your onely pleasure, *to liue deliciously* for 2. Pet. 2.
aseason, as some heretofore haue done, 13.
and were iustly taxed by the Apostle. (a) Rom. 7.
But know that there (a) are delights for 22.
the inward man, as well as for the out- (b) Psal.
ward. There is (b) a delight in the lawe 1. 2.
of God. There (c) is consolation by the (c) Rom.
scriptures. There is (d) consolation in 1. 4.
Christ. And a reioycing (e) in the Crosse (d) Phil.
of Christ. There is (f) a ioy in the holy 21.
Ghost. There is (g) a ioy of faith. There (e) Gal. 6.
is (h) a reioycing in hope. There is a (a) 14.
reioycing in the testimonie of a good (f) Rom.
conscience. Do not therfore satisfie thy 14. 17.
selfe, with outward and corporall de- (g) Phil. 1.
lights, but seeke also for those that be 25.
inward and spirituall : these are more (h) Rom.
permanent, and profitable, and will 12. 12.
yeeld true comfort to thy soule. Be like (i) 2. Cor.
that blessed man, who delighteth in 1. 12.
the law of God, and meditateth therein Psal. 1. 2.
day and night, who feareth the Lord, Ps. 112. 1.
and delighteth greatly in his comman-
dements. Imitate the blessed Virgin, Luk. 1. 47.
whose spirit reioyced in God her Sau-
our.

our. And the holie Apostle, who deli-
Luk. 1.47. ted in the law of God, concerning the
Rom. 7.22. inward man.

Then shalt thou bee satisfied with
Psal. 26.8. the fatnesse of the Lords house: and he
Pf. 16.11. shall giue thee drinke out of the Riuer
 of his pleasures, as *David* speaketh.

There be also pleasures in heaven:
 for in the presence of God is fulnesse of
 ioy: and at his right hand are pleasures
 for euermore. Those farre excell all the
 pleasures of the garden of *Eden*. They
 yeelde full contentment, and make all
 them happie which doe enioy them:
 Therefore seeke especially for them.

A woefull thing it is, to enioy plea-
 sure in this life, which is but short, and
 to endure paine in the other life, which
 is eternall. If you cannot be partakers
 of both together, seeke for the better.
Hab. 11.25 Make *Moses* choyce, who refused the
 delights of *Pharaohs* Court: and chose
 rather to suffer aduersitie with the peo-
 ple of God, then to enioy the pleasures
 of sinne for a season.

Lastly, from the consideration of all
 these Thornes together, wee may ob-
 serue, that not one onely corrupt affec-
 tion,

tion, but likewise manye corrupt affections in mans heart, doe choake the seede of the word: Euen all these three, mentioned before. A man may as well be hindered by one of them, as by another; as well by any one of them, as by all of them. It is not impossible to finde them all three in one & the same man.

A man may be much perplexed with worldly cares, how to get and encrease riches, and when he hath gotten them, hee may be deceiued by them, in thinking too highly of them, in louing them too dearly, and trusting too much vnto them. He may then also liue in pleasure: he may be carefull to get riches, and to encrease them, that so hee may consume them on his owne lustes. By reason of his worldly care, and the deceitfulnes of his riches, he may be sparing and niggard-like in relieuing of others, yet in regarde of voluptuousnes, he may spend much on himselfe.

Lk. 12. 19

That Rich-man, *Luke 12.* had much goods. layde vp for himselfe, for many yeares. Not any for others, but all for himselfe: and therefore he would liue at ease, eate, drinke, and take his pastime.

And

Luk. 16.

19. 21.

And the rich glutton, which would not giue so much as the crums that fell from his table, to poore *Lazarus*: was giuen to pleasure, & spent much on his owne back & belly: Such men as these, haue many thornes growing in the field of their hearts: they haue many impediments to hinder them in the obedience of the word. And therefore cannot be profitable hearers, and diligent practisers of the word. The more thornes growe in a sowne field, the lesse corne is reaped at haruest. So of all carnall hearers, these yeeld the least fruit.

Yet are these three things distinguished one from another, as was shewed before, are oftentimes seuered in their subiects, one of them may be found in one man, and not either of the other. And one of the other may be found in another man, and not that. A man may be carefull: and yet poore. A man may be rich, and yet not giuen to pleasure. And all of them haue their speciall and seuerall effects, one hindering after one manner, and another after another manner.

And therefore any one of these, is
able

able of it selfe to hinder the fruitfulness of the word. You knowe there be many kindes of thornes : with vs there be white thornes, and black thornes, hawthornes, and slowthornes : And the word in the originall, is taken not onely for thornes, but likewise for bryars and brambles, and any thing that hath prickles. And therefore as one kind of thornes, (if there be many of that kind) may as well hinder the fruitfulness of your fields, as many kindes. So one kind of corrupt affections in your harts, may hinder the efficacie of the word, as well as many. And therefore as when you plow and sow your ground, you rid vp not onely one kinde of thornes and bryars, but likewise all of each kind. So when you heare the word, expell out of your hearts, not onely all bad affections of one kind, but likewise all bad affections of each kind.

*Scapula
lexicon in
Akantha.*

It is lamentable to see, how fondly people deceiue themselues herein. Many men doe harbour one noysome lust, one corrupt affection or other, in their hearts, and because they keepe out

M many

*Quid re-
fert, si hoc
vel illo mo-
do pereas.
Agricola
quocunq;
modo pere-
nitiā semi-
na pariter
liger, &c.
Chrysost.
in Math.
13. homil.
45.*

many others, they hope all is well with them. The couetous worldling condemnes the voluptuous epicure: And the voluptuous epicure, condemnes the greedie and miserable worldling. The couetous man thinketh that he is a good Christian, because he is not given to prodigall licentiousnes: And the voluptuous man, would be esteemed a good hearer, because hee abhorres worldly cares and miserable couetousnes. But let them both knowe, that either of these two sinfull lustes, are sufficient to condemne their soules: and let them not purge their hearts from the one alone, but from both together, if they will be fitte soyle for the Lords seede.

The last thing to be obserued in these hearers, is the effect of their choaking: namely, what is the issue and event that befalls them, when they are thus choaked by those corrupt lustes: *They bring forth no fruite.* Though they doe not fall away from their profession, as those hearers mentioned in the former verse: but still continue professours and hearers of the Gospell,

pell, yet are they vnfruitfull in their profession. The originall word doth properly signifie, *that they doe not bring forth any full and perfect, any ripe and truly fruite.* As if they might bring forth some kinde of fruite, yet no good fruite, no full corne, nor profitable gaine. Corne sowne amōg thornes, may yeeld some kinde of fruite, yet not such as will please the husbandman: It will be an vntimely fruite: it will wither away, before it be thoroughly fed, and fully ripe. It will be very thinne on the ground, when it is reaped, it will proue nothing but short eares, and small gaines; and when it is threshed, nothing but light corne, and vnprofitable. Such is the obedience of those men, which be giuen to couetousnes, and voluptuousnes, they may performe some outward duties, yet not many: onely such as doe not hinder them in their worldly profits, nor abridge them of their carnall pleasures. And those which they doe performe, are very imperfect, neither acceptable to God, nor comfortable to their owne soules. They are

not such as God exacted, they doe not proceed from such sinceritie of the heart, neither are they directed to that right end, neither are they performed in such an holy manner as he requireth. Though they seeme to begin well, yet their inward lusts doe so hinder them, that they cannot bring their actions to a due perfection, but waxe wearie of doing well: And either quite cease from their enterprises begun; or else staint much in their proceedings, before they bring any thing to a good end.

Whence first we may take notice of the nature, qualitie and maner of their obedience, whose hearts are still possessed with the cares of the world, and the pleasures of this life. They may performe many good duties, yet faile in some maine dutie.

And yet those which they performe, cannot please the Lord, we haue pregnant examples hereof in the scriptures.

Naaman the Syrian, being cured of his leprosie by the Prophet *Elisha*, vowed vnto him, to worship none other God, but the God of *Israel*, yet

yet desired he to be tollerated in one point: that when he went with his Maister into the house of *Annas*, and when his Maister leaned on his hand, and he did bowe as his Maister and others did, the Lord would be mercifull vnto him therein. Though he misliked that idolatry in his heart, yet because he could not enioy his gainefull place and office vnder his Maister, vnles in that point he dissembled, he for his gaine would in outward behauiour, ioine with others in that idolatrous worship, he would be a Profelyte, so farre as it might stand with his worldly commoditie, but no further. And the reason was, because worldly lustes were not then mortified in his heart. *Judas* had diuers commendable things in him, otherwise Christ would neuer haue chosen him to be one of the twelue: he heard his sermons, liued a long time ciuilly, and preached the Gospell to others: yet because couetousnes did still raigne in his heart, for money he betrayed his Maister.

That rich yong man which came to Christ to knowe the way to eternall

Mar. 10.

21.

life, had so kept the commandements for outward actes, as Christ loued him, yet because his corrupt affections were onely kept vnder, and not killed, he left Christ, and had rather breake his commandement, then leaue his owne wealth.

Herod (as you heard) did many things which *Iohn Baptist* taught, yet because the word was not powerfull in his heart, to mortifie his sinfull lustes, he would not breake off his incest, nor put away his brothers wife.

If you suffer the like affections to abide in your hearts, your obedience will be no better.

You see by experience, that come growing among thornes, is neither so much, nor so good, as that which groweth in other ground; And that it might haue bene more, and also better, in the same ground; if the thornes before the sowing, had bene ridde vp.

Doe not then imagine, that your obedience can either be plentiful or acceptable, so long as these inordinate affections be harboured in your hearts.

Knowe

Knowe this, that though other affecti-
ons be suppressed, yet so long as these
beare sway in you, so long as they doe
hinder you in good, and prouoke you
vnto euill ; you are not mortified by
the spirit of sanctification : for mortifi-
cation is a change and reformation not
of part onely, but of the whole nature
of man, yea of all the faculties of the
soule, and of all the affectiōs of the
heart : he that is washed (saith Christ) *Ioh. 13.*
is cleane euery whit. And will God *10.*
accept of any fruites, that come from
an heart not sanctified ? Wherefore
purge your hearts from these lustes ;
And be willing to yeeld obedience as
well to those commandements, which
seeme hard and vnpleasant vnto you, as
vnto those that be more easie, and de-
lightfull. For this is not thanksworthy
to obey those commandements which
doe nothing crosse your worldly pro-
fits and carnall pleasures : but herein is
your dutifulnes especially scene, if you
be content to forgoe your profit, and
abridge your selues of your pleasures,
that so you may keepe the commande-
ments of the Lord.

Moreover, if those which bring forth such fruites as these, be condemned, what shal we say of them, that be worse then these? that bring forth very little or no fruit at all: which heare much, and practise almost nothing: who receiue Gods feede into their hearts, but bring forth the diuells fruits in their liues. We haue many such hearers, as the Prophet *Ezekiel* had, the people came vnto him, and sate before him, and heard his words, yet would not do them: but with their mouthes made iestes, and their hearts went after their couetousnes.

Ezek.
33.31.

Let such knowe, that not the hearers, but the doers of the lawe are iustified.

Rom. 2.
13.

And that they, who be hearers onely, and not doers of the word, deceiue their owne soules.

Jam. 1.
22.

To shew their folly and their danger, Christ compared them to a foolish man, which built his house vpon the sand; The raine fell, the floods came, and the windes blew, and beat vpon that house, and it fell, and the fall thereof was great.

Math. 7.
24.

James

James liketh them to a man that be- *Iam. 1. 23*
holdeth his naturall face in a glasse, and
when he hath considered himselfe, go-
eth his way, and forgetteth immediatly
what manner of one he was. They doe
not onely lose their labour and reward,
but likewise prouoke the LORD
to wrath, and procure fearefull iudge-
ments against themselues. Their punish-
ment shall be more grieuous, then if
they had neuer heard. Christ shall say
to them which heard him preach in
their Cities, and would not obey him;
Depart from me, yee workers of iniqui- *Luk. 13.*
tie, I know you not. And hee sayd of *26.*
the Iewes to whom he preached; *If I Ioh. 15.*
had not come and spoken vnto them, they *22.*
should not haue had sinne; but now haue they
a cloake for their sinne. The Ministers
which haue preached vnto them, shall
one day be witnesses against them: and
their Sermons shall be so many billes of
inditement against them. As it is an
haynous thing in the Ministers to say
and not doe; so is it also an haynous
thing in the people, to heare and not do:
yet are many of our people faultie this
way: There is no sinne forbidden, but
they

Jer. 7.
10.

Iob. 13.
17.

they may often heare it condemned by the word : As the filthy finnes of Whoredome: the beaslie crime of Drunkenesse: the prophane sinne of Swearing: the impious finnes of polluting the Lords Sabbath: the vncharitable sins of Iniustice, fraude and oppression: the malicious finnes of rayling, backbyting and slaundering: and yet the people will not forsake them: But like the presumptuous Iewes, they steale, murder, commit adulterie, sweare falslie, and practise other finnes; and yet will come and stand before the Lord, in the house where his Name is called vpon. There be no duties of the first or second Table, which they owe to God or man, but they are often taught them, and yet they doe as carelessly omit them, as if they neuer heard them. They content themselues with bare and idle hearing, as if that were all which God requires, as if that were sufficient to saue their soules. Oh remember you what Christ sayth; *If yee know these things, blessed are yee if you doe them.* Though you heare them neuer so often, though you know them neuer so well, yet are you not blessed

blessed except you doe them. Would
 it not greatly discontent you, to send
 your seruants each yeere to sow your
 fieldes with the best seede, and yet after
 many yeres sowing to reape no croppe,
 but to lose both labour and cost? And
 doe you thinke that the Lord will bee
 well pleased, to send his Ministers from
 yeere to yeere, to sow the good seede of
 his holy word among you; and yet af-
 ter many yeeres labour, to reape no
 fruit at all? The Apostle teacheth, that
 the land which drinketh in the rayne, *Heb. 6.*
 and bringeth forth fruit for them, by *7. 8.*
 whom it is dressed, conceiueth blessing
 from God: but that which beareth
 thornes and bryars, is reprobued, and is
 neere vnto cursing, whose end is to be
 burned. Are you as soyle sowne with
 the Lords seede, and dressed by his
 Husbandmen, and yet yeelde no fruite
 for his glory, and for the comfort of
 those that take paines among you?
 And will you expect a blessing from
 the LORD? Those that be such,
 may rather feare a curse. Did not
 CHRIST curse the Figge Tree,
 which bare leaues, but no fruite?
 if

Mat. 10. 15. if they still continue barren, their case shall be worse then theirs of Sodome and Gomorrah: for if the Sermons which haue beene preached among vs, had beene preached in Sodome and Gomorrah, they had repented long agoe in sackcloath and ashes: but therefore shall it be easier for them of Sodom and Gomorrah at the day of Iudgement, then for these disobedient people. Take heede lest by your contempt of the word, you lose it. Christ taketh his Kingdome from them that be vnfruitfull; and will giue it to a Nation which shall better bring forth the fruits thereof. If you often sow a fildē with good corne, and at haruest can reape no good croppe, you will sow it no longer, you will let it lie, and sow some other. And can you thinke that GOD will still continue his worde to you, if after long sowing, you will not yeeld any fruit? It is a speciall fauour and mercie of God, to haue the Gospell among vs. God hath not dealt so with every Nation. Happie are our eyes, to see those things which we see: and happie are our eares, to heare those things which

Mat. 21. 43.

Psa. 147. Nation. Happie are our eyes, to see those things which we see: and happie are our eares, to heare those things which

which we heare: Many righteous men would haue beene glad to haue scene and heard them, and yet could not. Let vs walke worthie of this blessing, that it may bee continued to vs and to our posteritie.

Verse. 15.

But that which fell in good ground, are they which with an honest and good heart heare the word and keepe it.

YOU haue alreadie heard the exposition of three sorts of ground, and what kinde of hearers were signified thereby. Now see the exposition of the fourth and last kinde of ground. And that was good ground, in which the seede sowne sprang vp, and brought forth fruit with great encrease. Vnto this ground good and profitable hearers are compared. As all the other groundes set forth to our view the nature and properties of bad hearers; so this describeth the conditions of good hearers.

Before we come to the speciall properties

perties of these hearers in particular, we are to obserue one thing in generall, and from the coherence; to wit, That although Christ had diuers sorts of hearers; and many of them were bad, some one way, some another way; yet all of them were not bad, some were good and profitable hearers: all his seed was not lost; some fell on good ground, & yeelded plentifull encrease. Though the Scribes and Pharises, and many of the common multitude were bad hearers; yet the Apostles and many other Disciples were good hearers, did keepe the word in their hearts, and brought forth fruit in their liues. And therefore he told the Iewes, that whereas they neyther receiued *John* nor him: *John* came neither eating nor drinking; and they said he had a Diuell: The Son of man came eating & drinking; and they sayd, Behold a glutton, and a drinker of wine, a friend of publicans and sinners. They would neither receiue the one for his austeritie, nor the other for his affabilitie: yet *Wisedom*e is iustified of her children. And hee gaue thanks vnto his father, because, that although he had hid these things

Mat. II.
19. 20.

Mat. II.
25.

things from the wise and men of vnderstanding; yet he had reuealed them vnto babes. Though some of his hearers in Capernaum tooke offence at his doctrine of eating his flesh, & drinking his blood; and from that time went backe and walked with him no more. Yet the Apostles would not forsake him, but frely ackdowledged that they would neuer leaue him, because he had the words of eternall life: and they did beleue that he was the Christ, the Sonne of the liuing God. When he preached in the Temple, at the Feast of the Tabernacles, there was dissention among his hearers: Some sayde; Of a truth this is the Prophet. Others sayd; This is the Christ. Some sayde; Shall Christ come out of Galilie? Others said; Neuer man spake like him. At another time, some that heard him, saide hee had a Diuell, and was mad, and blamed men for hearing him any longer. Others said; These are not the wordes of one that hath a Diuell. Can the Diuell open the eies of him that was borne blind? Such diuersity of hearers had Christ: his worde did not worke alike in all that heard

*Ioh. 6.**66. 68.**Ioh. 7. 40.**41. 43. 46**Ioh. 10.**20. 21.*

Act. 14.
1. 2. 4.

Act. 17.
32. 34.

hard it. Some waxed worse, & some were made better by hearing of it. The like effect was seene in *Pauls* hearers: When he and *Barnabas* preached at *Iconium*, a great multitude, both of Iewes and Gracians beleeued: though there were some vnbeleeuing Iewes, that stirred vp, and corrupted the mindes of the Gentiles against the brethren. In that deuision of the Citie, though some were with the Iewes, yet some were with the Apostles. And when he preached at Athens, some mocked him for his doctrine of the Resurrection: some would heare him againe, as if they were not fully resolued, but desired to be further instructed: yet certaine men did cleaue to *Paul*, & beleeued; as *Demys* a Iudge, of Mars Streete, *Damaris* a woman, and others with them.

And thus it pleaseth GOD still to blesse the Ministerie of his seruants, Though they cannot conuert all, yet they doe conuert some; they doe not altogether lose their labour. As there is no field so barren, but if it be sowne, some seede will come vp, and yeeld increase: so is there no place or congregation

gation so bad, but if the truth be there sincerely taught, it will in time winne some. Though some continue obstinate, and remaine as ignorant, as Popish, and as prophane, as euer they were before they heard. Yet Wisedome shall be iustified of her children; as many as are ordayned to eternall life shall beleeue. Some shalbe called, and by hearing shall grow in knowledge, in grace, and obedience.

This may comfort and encourage vs in our labours: Though it bee some griefe to see many *non proficients*, who heare much, and are neuer the better: yet if it please the Lord to giue some happie issue vnto our labours, that wee edifie some, though not all, that wee profite a few, though not many: wee should therewith be content, and praise the Lord for it. If indeede wee should conuert none at all, yet must wee not faint, but still continue our paines, and expect a reward at the Lords hands: for he will reward our laboures, though we should do others no good thereby. And therefore the Prophet sayd; *I haue Isai. 49. 4.*
laboured in vaine, I haue spent my strength in
 N *vaine;*

vaine, and for nothing: but my iudgement is with the Lord, and my worke with my God.

It is not our worke, but the Lords

1. Cor. 3. 6 worke, to conuert soules. Paul may plant, Apollos may water, but it is God that giueth the encrease. Wee haue receiued and taken vpon vs, *Curam non*

Bernard. *curationem*; A care and a charge, not a curing. *Non est in medico, semper releuetur*

der. lib. 5. *ut aget*; It is not in the power of the

cap. 3. Phyitian to cure his sicke patient at his pleasure. Euery one of vs shall re-

1. Cor. 3. 8. ceiue a reward, *Secundum laborem, non secundum prouentum*; according to his labour, not according to his fruit. As Ber-

1. Cor. 15. 10. nard well obserued. And therefore Paul sayd not; I haue profited more then all;

but *I haue laboured more then they all*. And rather reioyced in the abundance of his labours, then in the fruitfulnessse

of his laboures. *Ita queso, fac tu quod tuum est: Nam Deus quod summo est satis absq;*

2. Cor. 11. 23. *tua sollicitudine & anxietate curabit*: Doe then I pray thee, that which is thy office and dutie; God will haue care enough

of that which belongeth vnto him; sayd the same Bernard; But if we conuert and edifie some by our poore Mi-

nistrie,

nisterie, we may comfort our selues
by them : and say of them as *Paul*
did of the *Corinthians* ; Yee are the 1. *Cor.*
scale of our Apostleshippe in the Lord. 9. 2.
And as hee did of the *Thessalonians* ; 1. *Thes.*
What is our hope, or ioy, or crowne 2. 19.
of reioycing? Are not euen you it
in the presence of our Lord Iesus
Christ at his comming?

When wee sow good seede in the
Lords field, the enuious man soweth
tares. Wee must not looke that in a
populous congregation all should be
good and true hearers: If some onely
be good and profitable hearers, let vs
praise GOD for them, and pray vn-
to him, dayly to encrease their num-
ber.

But to come neerer to the proper-
ties of these hearers in particular: In
the description of them, and by com-
paring them with the former hearers,
wee may easilie perceiue, that in some
thinges they doe agree with them: in
some thinges they differ from them,
and doe much excell them. There
were some commendable thinges
in diuers of the former hearers,

and would haue wrought good in them if they had beene well vied. In these things doe these good hearers agree with them. They haue the selfe-same things, though in a better maner, and with better vie.

1. They agree with them, in that they heare as well as the rest. All the persons spoken of in this Parable are hearers, both good and bad: and they all heare one and the same doctrine, though not after one and the same maner, nor with the like efficacy and fruit. And therefore those which refuse to heare, eyther through error, as our Recusants: or through contempt and negligence, as some carelesse and carnall people, are so farre from beeing the ground here mentioned, as that they are worse then the bad ground spoken of before. There cannot be any goodnesse in their hearts, nor yet in their liues. Can any field yeeld a good crop of corne at haruest, which was not sowne at the seede time? They are worse then many reprobates haue beene and are: How then can they looke to be as good as the Elect are and shall be?

2. They

2. They agree in the vnderstanding of the word: for it is sayd in *Mathew*; He that receiueth seed in good ground, *Mat. 13.* is he that heareth the word, and vnder- 23. standeth it. And although the first sort *Mat. 13.* of bad hearers are sayd to heare and not 19. vnderstand: Yet the other two sortes are insinuated to haue vnderstood: for how could they receiue the word with ioy, vnlesse they vnderstood it? How could cares of the world, the deceitfulness of riches, and voluptuous liuing, choake the word after it was heard, vnlesse it had beene vnderstood? So that as the vnderstanding of the word is not sufficient to make you good hearers: so on the other side, the want of vnderstanding, declareth you to be bad hearers. All good hearers vnderstand the word, though not onely they. Good hearers must practise that which is taught them: But how can they practise that which they vnderstand not?

3. They agree in their affection to the word. Those that be as stony ground, receiue the worde with ioy. So also doe these good hearers, though the thing it selfe be not expressely mentioned.

The Gospell is glad tydings, and reioy-
ceth the hearts of all that embrace it.
There is no commendable propertie
in the reprobate and vnprofitable hear-
ers, but it is found in the elect and pro-
fitable hearers, and that in a more ex-
cellent manner. And therefore those
who are nothing mooued nor comfor-
ted by the word, are worse then some
bad hearers, and must not be reckoned
in the number of good hearers. Not-
withstanding, in this description of
these good hearers, wee may perceiue
that in diuers other things, they differ
much from all the former hearers, and
therein doe greatly exceede and excell
them all. They are described by three
properties, and by them all, they differ
from the rest. 1. By the manner of re-
ceiuing the word: They receiue it with
an honest and good heart. 2. By the
maner of rcteyning it; *They keep it.* 3. By
the maner of practising it; *They bring forth
fruit, and that with patience and plentie.*

Touching the first propertie 2. things
may bee noted: The one more gene-
rerall; and that is the instrument of
hearing, it is with the heart. The other
more

more speciall; and that is the qualitie and disposition of their heart, it is an honest and good heart.

1. Concerning the former, we may hence obserue, that those, who will be profitable hearers of Gods most holy word, must heare it with their hearts, not onely with their eares to harken vnto the sound of it, while it is vttered: nor onely with their heads, to vnderstand that which is deliuered, but likewise with their hearts, to keepe it and obey it. The Lord required of the *Deut. 6. 6.* Jewes, that the words which he commanded them, should be in their heart. The wise man thus exhorted his sonne, *Prov. 3. 1. 3.* Forget not thou my law, but let thine heart keepe my cōmandements: binde them on thy necke, and write them vp on the table of thine heart. And for this cause, when *Lydia* went to heare *Paul*, *Act. 16. 14.* the Lord opened her heart, that so she might attend to the things which *Paul* spake. If her hart had bene shut, so as the word could not enter in, she had bene an vnprofitable hearer: but God opening her heart, that shee might receiue the word into it: shee became

a profitable hearer. And there is great reason why al profitable hearers should receiue the word with the heart, and into the heart.

1. For the reformation and direction of
Gen. 6. 5. the heart, by nature mans heart is corrupt: yea, all the imaginations of the thoughts of his heart, are onely euill continually. And out of the heart (re-mayning corrupt) come euill thoughts,
Mat. 15. 19. Murthers, Adulteries, Fornications, Thefts, false Testimonies, Slaunders, & such like sins, which defile the man, as Christ teacheth. Now, the worde is
Ioh. 15. 3. an Instrument of sanctification: Christ said his Disciples were al clea through the word which he had spokē to them.
Ioh. 17. 17. And praied to his Father; Sanctify them with thy trueth, thy word is the trueth.
Ephē. 5. 26. And the Apostle teacheth, that GOD doth sanctify the Church, & clense it by the washing of the water through the word. Now thē the plaister must be applyed to the place that is wounded or sore. If it be applyed to any other place, it will do no good. If the disease come frō the hart or inward parts, it is in vain to lay the plaister to the head, to the care,

care, to the hand, or to the foote, so long as the heart & inward parts are not cured, they will minister new corrupt matter to the outward parts. If then our hearts be corrupt, we must not onely be content to apply the word to the eares by hearing it, to the head by vnderstanding it, to the tongue by talking of it, but also to the heart, for the purging of it, at the first; and for the guiding of it alwaies afterward.

2. Againe, the heart is the seate of the affections, you must therefore receiue the word into your hearts, that so it may worke on your affections, both to sanctifie them, as also to stirre them vp vnto good. Thou must loue the word, trust in the word, and reioyce in the word, or rather thou must loue God, trust in God, and reioyce in God, because of his word: as was shewed before in the example of *David*. Thou canst not doe this, vnles thou receiue the word with thy heart. As meate cannot nourish thy body, vnles it be receiued into thy stomacke. And as seede can neuer sprout nor come vp, vnles it be cast into the furrowes and clods of the

the earth, no more will the word profit thy soule, vnles it be receiued into thy heart.

3. Moreover, the heart is the commander of the whole man, and sets all on worke according to the disposition of it selfe. Of the abundance of the hart, the mouth speaketh, as saith our Saviour. *Mat. 12.* our. A good man out of the good treasure of his heart bringeth forth good things: and an euill man out of the euill treasure of his heart, bringeth forth euill things. As the *primarius mobile* doth eurne all the other inferiour orbes, round about with it. And as the watch wheele of a clocke, guideth all the other wheeles. If it stand, they stand: if it goe, they goe: if it goe slowly, they goe slowly: if it go swiftly, they go swiftly: So doth the heart of man, rule and order all the senses and parts of his body, either to good or euill: they are exercised, as it is affected.

Those then that would be obedient hearers of the word, must needes receiue and embrace it with their hearts: that so their hearts louing and lyking, and beleeuing it, may set all their
their

their senses, and all the parts of their bodies on worke, to practise it.

4. Lastly, the heart is the safest place for it. As sowne corne, if it lye on the top of the furrowes, may easily be deuoured by the fowles of the ayre: but if it be hid and couered, is free from that danger: so the word which thou hearest, if it goe no further then thy eares or head, it is easily taken from thee: but if it descend to the bottome of thy heart, it may there be safelie kept. It is an heauenly treasure. And therefore thou must imitate that man, who finding a treasure in the field, did *Mark. 13.* hide it, and for ioy thereof, went and sold all that he had, to buy that field. 44. Though men will suffer their baser stuffe, and wodden vessell, to be more common, and lye more open, and remaine in greater danger: yet their best and most costly stuffe, their iewells and coyne, they will lay vp in the safest places. So seeing the word of God, is most precious, of great value and worth, lay it vp safely in the bottome of the heart.

And if this be a property of good hea- *Ps.*
uers,

ers, to heare the word with their hearts, then those who bring their bodies to the Church, and leaue their hearts at home: who draw neere to God with their lippes and with their eares, when their hearts are farre from him, cannot be good hearers. If thou wouldest be of that number, prepare thy heart before hand, and while thou hearest, let not thy heart be thinking on any by-matters, but onely attend to that: heare with thy heart, as well as with thy eares, and then shalt thou be blessed by thy hearing.

2. Againe, note hence more specially, the qualitie and disposition of their hearts, who heare profitably, *they heare with an honest and good heart*. It is not any kind of heart, that will make your hearing profitable, it must be an honest and good heart. Though thou shouldest heare with thy heart, as well as with thy eares, yet vnles it be a good heart, it will little auaille thee. For in the goodnes of the heart consisteth a maine difference, betwixt these hearers, and some of the former. Those which be compared to stony ground, did

did heare with their harts : For they are saide not onely to heare, but also to receiue the word with ioy. Yet were they not good and honest hearts.

They were hard and stony, and would not suffer the worde to take rooting deepe enough. And those that be resembled to Thorne ground, did heare with their hearts, yet were their hearts not good : They were full of worldly cares, and carnall delights, which afterward choaked the word. But these receiued it with good and honest hearts, and therefore did both retaine it, and obey it. *Kale kai agathe.*

In describing of the qualitie of this their hart, Christ here vseth two words which be of a neere, yet not of the same signification. There is some difference betwixt them : the one properly signifieth faire, beautifull, seemly, and comely : the other signifieth good and excellent. The one noteth the outward apparent qualitie, the other expresseth the inward nature, and inherent propertie of the thing. And so hereby is signified, that the heart of these hearers is good each way: both outwardly before *Beza mat. maior in hunc locum.*

fore men, manifesting it self to be good by open profession, by aboundance of fruites, and by constant perseuerance. And also inwardly in it selfe, and before God, by a sincere sanctification, and holie disposition. And so their heart differeth from the heartes of the former hearers. For though they in receyuing the Worde with ioy, in believing it, and bringing forth some fruites of it, did make some faire shewe, and gaue some outward signe of a good heart, yet their heart was not effectually sanctified within: and they made those faire shewes but for a time; Afterward they reuolting in time of Temptation, or failing in their fruites, thorough worldly cares and voluptuousnes, bewrayed the filthinesse of theyr hearts.

Those then that would bee good hearers, must haue good hearts both waies. Both inwardly, in their owne nature and inclination, as also outwardly before men, by the fruites and testimonies. As is the heart, so will the hearing be.

Good

Good meate will not nourish that mans bodie, who hath a bad stomacke, that cannot well digest it, before it be sent to other partes, but eyther leaues it rawe, or turnes it to grosse humors. No more can sound Doctrine profite that man, that hath a corrupt and wicked heart.

If this be so, that no man that hath a bad heart should come to heare : and if he doe come, he shall loose his labour, and neuer be made better by hearing. But wee knowe the contrarie, manie haue bene amended by hearing : yea, theyr bad haue bene made good. *Objection.*

This must be vnderstoode of the whole acte of hearing. Not onely of the time before they come to heare, but also of the whole Time, while they are in hearing. *Answer.*

Those men which had badde hearts before they came to heare, and still haue badde heartes all the time of their hearing, and goe away with as badde hearts as they brought with them, shall neuer reape profite by theyr hearing. But if theyr heattes were badde before, yet are changed and sanctified by their

their hearing, they are profitable and fruitfull hearers.

The hearts of those three thousand,
Acts 2.37 which were conuerted by one of *Peters*
41.42. sermons, were not good, till they heard
 him preach: but then were their harts
 pricked and made good. And at that
 instant they became fruitfull hearers:
 For they receyued the worde gladly,
 were baptized, & added to the church,
 and continued in the Apostles doctrine
 and fellowship, and breaking of bread,
 and prayers.

The heart of *Lydia* was not good be-
Acts 16.14 fore shee heard *Paul*, but God then o-
 pened her hart, & by opening it, made
 it good; and it being made good, cau-
 sed her to attend to his doctrine, and to
 bring forth the fruites of it, by kind
 entertaining of her teachers.

1. Cor. 14. That vnbelieuer and vnlearned man,
24. 25. which as the Apostle writeth, came in
 when all did prophetic, brought a bad
 heart with him. For he was rebuked of
 all, and iudged of all, and the secrets of
 his heart made manifest: yet was his
 hart made good in the very time of hea-
 ring: and therefore did he fall downe

on his face, and worship God, and said plainly, that God is in you indeed. Wherefore knowe this, that so long as thy heart is bad, thy hearing cannot be good; but so soone as thy heart is changed, thy hearing shall be profitable.

Some write that Manna tasted according to the disposition of the eaters: to the good it had a sweete and pleasant taste, euen such a taste as they desired: but to the bad a bitter and loathsome taste. Though this be vncertaine, *Augustine* once wrote it for certaintie, but afterward doubted of it, because he could finde no warrant for it, but onely in *Apocrypha*: yet the like may be seene in the word of God, our heavenly Manna. It tasteth, it nourisheth and profiteth the hearers, according to the severall dispositions of their hearts. To them which haue good hearts, it is sweet, comfortable, and profitable: to them which haue corrupt hearts, it is loathsome, terrible, and vnprofitable.

This should teach euery one of vs, to looke to our hearts, and see that they be good, that so we may be fruitfull hearers: husbandmen haue great
O care

*Augustin.**epist. 118.**c. 3. Re-**tract. 2. 20**Roffens.**lib. 1. c. 12.**Heskins**particuler.**3. 12.**Vse. 1.*

care to make their ground good and fertile, before they sowe it. If it be barren, they will marke it, they will set mucke and dung on it, to make it more fruitfull. As carefull should thou be to make thy heart good, seeing it is the soyle in which the Lords heauenly seede must be sowne. If it be not good alreadye, vse all good meanes to make it good, pray earnestly vnto God, that he would sanctifie it by his holy spirit.

And if it be good, labour to make it better: the better it is, the more fruitfull shall thy hearing be: And for this purpose, heare the word often, for it will make thy heart better. The longer that the ground of your fields is tilled and sowne, the more bare and barren it will be. But it is not so with the ground of your hearts, the oftner and the longer they are sowne with the seede of Gods word, the more fruitfull will they be. Such is the nature of this heauenly seede, that it will not make the ground more barren, but more fertile by often sowing.

As the seede is good, that is sowne in
your

your hearts, so let the soyle be made answerable vnto it, and then you neede not to doubt of a plentifull encrease. Let not so good seede be lost, by lighting into bad soyle, heare with penitent hearts, with sanctified hearts, with beleeuing hearts, with resolved hearts, to receiue and obey, whatsoeuer is taught out of the word, and you shall be happy hearers.

2. Furthermore, we may hereby discern, who haue good harts, who haue bad. It is the goodnes of the heart, that makes the hearer to bring forth fruit. It is the corruption of the heart, that hinders his fruitfulness. Those then that heare much, and practise little, haue bad hearts; but those that heare and practise the word in their liues, haue honest and good hearts. Though none knowe the heart of another, immediately and directly, but God alone, who is the onely searcher of it: yet as the Physition can iudge of the inward temperature of the body by the pulse, and as we may iudge of the tree by the fruits: so may we iudge of the inward goodnes and badnes of

the heart, by the outward behaviour in the life. And to keepe me to the present comparison of this parable.

If a man knew a field sowne in a good sort with good seede, yet afterward did see the corne to be thin and course, and yeeld no good crop: he will say the ground is barren. But if he passe by a close, toward haruest time, and see the corne very thicke and rancke, and beare a long eare full of corne, he will say it is good land. So if we knowe people to be well taught, and yet yeeld little obedience in their liues, we may iustly suspect, that their hearts be not vpright before God: but if we see them reforme their liues according to the word, auoyd those sinnes which it forbiddeth, and practise those duties which it commendeth, and that in a constant course of their conuersation, we may be assured that their hearts be honest and good.

If therefore you would haue others to thinke, that you haue honest and good hearts, shew forth the fruits of the word in your liues.

The

The second speciall propertie in these hearers, is their keeping of the word.

They doe not onely receiue it with their hearts, and lay it vp in the bot-tome of them, but likewise there they keepe it fast. They will not let it goe *Kat'chou-* out thence, nor suffer any to take it *fic.* from them. *Beza An-*

The originall word as some haue *not. maior.* obserued, is very emphaticall, and *in locum.* importeth a keeping with much labour and difficultie.

And so fitly expresseth the manner of their keeping, which is with striving and struggling against their owne cor-ruptions, against Sathans suggestions, and against the worlds allurements. Though all conspire, and ioyne their forces together, yet doe they keepe it so safe and sure, as that they cannot wrest it from them. And herein they also differ from all the former hearers.

The first sort lost it as soone as they receiued it : euen while they were in hearing, the diuell tooke it from them. The second sort kept it a while, but

not long, for they beleue for a time, they keepe the word no longer then they kept their faith. Though they kept both in time of peace, yet they lost both in time of persecution. The third sort kept the word, yet not long, when as afterward it was choaked by cares and pleasures, it was taken from them. But these kept it for euer, neither the diuel by his suggestions, nor other men by their persecutions, nor their owne lusts by their prouocations, can deprive them of the word. Such an hearer was the blessed virgin, the mother of Christ, she kept all her Sauours sayings in her heart; she did not only lay them vp, but also kept them. And not onely in her head, but likewise in her heart: and not some onely, but all his words. And such keepers are all profitable hearers, for if the word enter into mens harts, and afterward goe out againe, it will doe them little or no good at all.

Luk. 2.
51.

Though the meate which a man eateth, be receiued into his stomacke, yet vnles it continue there for a time, and be there digested, it will not nourish and secde his body.

Though

Though seede be cast into the furrowes, yet vnles it doe there remaine for a season, to sprout and take rooting, it will not yeeld any crop to the reapers. Euen so, though the word should bereceiued into the heart, yet vnles it doe there abide, it cannot fructifie in the life. But if it be there safely kept, it will bring forth plentifull encrease. And therefore Christ said, *Happie are Luk. 11. they which heare the word of God and keepe it.* 28. Yea he accounteth them more happy for that their keeping of it, then was the wombe that bare him, and the pappes that gaue him sucke. The benefite of this keeping is double.

1. It serueth for direction: for the word, kept in the heart, will direct a man in his life, teaching him what sins to auoyd, what duties to performe. It will be a lanterne vnto his feete, and a light vnto his path. It will be a guide, to say vnto him, this is the way walke in *Isai. 30.* 21. it, when he turneth to the right hand, or to the left. And therefore *Dauid Psal. 119.* said of himselfe, I haue hid thy promise 11. in my heart, that I might not sinne against thee. As if the hiding & keeping

Psal. 37.
30.31.

of the word in the heart, were a speciall and an effectuall meane to keepe men from sinne. And he also writeth of others; The mouth of the righteous will speake of wisdom, and his tongue will talke of iudgement: for the lawe of his God is in his heart, and his steps shall not slide. If you will carefully and safely keepe the word in your hearts, you shall shew forth the fruit of it in your liues.

2. It serueth for perseuerance. It will make a man constantly to continue in grace, in obedience, in the Lords fauour, and in state of saluation. It is certaine, that so long as men keepe the word in their harts, they cannot wholly fall away from God. Now those that heare with good and honest hearts, shall alwaies safely keepe it: neither can the diuells tentations, nor the worlds persecution rob them of it: neither can their owne corrupt affections being mortified, expell it out of their hearts. Though other hearers may loose the word by those meanes, yet not any of these which haue these honest & good harts. And therefore as they are now in
grace,

grace & in state of saluatiō, so shall they continue therein for euer. Whereupon John sayth; *Whoſoeuer is borne of God, ſin- 1. Iob. 3. 9*
neſs not: for his ſeede remaineth in him:
neither can he ſinne, becauſe he is borne of
God. He cannot ſinne totally and finally, ſo as he ſhould thereby quite cut off himſelfe from grace, and from ſaluation.

Wherefore this propertie of theſe hearers, confuteth their opinion, who hold, that a man once in ſtate of grace, may vtterly fall away, and become a reprobate. If any will obieſt, that ſo long as they keepe the word in their hearts, they cannot fall away: but they may looſe the word, it may bee taken out of their hearts, and then they may periſh.

I anſwere. That in this their argument they begge the queſtion: for neither can any other take the worde from them, neither ſhall they loſe it of themſelues. For this perpetuall keeping of the word, is a ſpeciall propertie in theſe good hearers, whereby they differ from all other hearers. As their heartes are farre better then the reſt; ſo ſhall they better keepe the word then any of the reſt. Thoſe bad hearers, which had their
hearts

hearts mollified but in part, or had their hearts fraught with worldly cares and voluptuousnes, may receiue and keepe the worde for a time, and loose it afterward, as you heard before: but these who haue honest and good hearts shall keepe it, and bring forth fruit. This is a maine difference betwixt them; that the rest keepe it for a time, these keepe it for euer. If these hearers might afterward loose it as well as the rest, and bring forth no fruites of it, then were there no difference betwixt them and the former. But certainly there is great difference. And therefore those who receiue it, and keepe it not long, receiue it with bad hearts. Those who receiue it with good and honest hearts, shall keepe it vnto the end. In this respect Christ compared him that heard his words, and did the same, to a wise man, which built his house on a rocke: the raine fell, the floodes came, and the windes blew, and beat vpon that house, and it fell not: for it was founded on a rocke. So firmly is this hearer built on Christ, that sure & immoueable Rocke, that no troubles, tryals, persecutions, or

centa-

Mat. 7.
24. 25.

temptationes can ouerthrow him. In the same respect Christ sayd; Euery branch that beareth not fruit in me, my Father taketh away: and euery one that beareth fruite, hee purgeth it, that it may bring forth more fruit. To signifie, that none are cut off but barren branches: those that be fruitfull shall neuer be cut off, but be made more fit to beare more fruit. *Ioh. 15. 2.*

If it be further obiected, that so long as their hearts are honest & good, they shall keepe the word, & bring forth the fruits thereof: but their hearts may be corrupted, and lose that goodnes, and then they shall lose the word. I also answer, that if their hearts be once made such good & honest hearts, as be here spoken of, they shall neuer be wholly & finally corrupted, they shall keepe their goodnes to the end. For as the Apostle *Rom. 11.* saith; The gifts and calling of God are without repentance. He who first made them good, wil continue them in goodnes. He will confirme the vnto the end, that they may be blameles in the day of *1. Cor. 1.* the lord. Hath he not promised to make an euerlasting couenāt with his people?
and

and neuer to turne away from them, to doe them good? and to put his feare into their hearts, that they shall not depart from him. For this purpose did *Augustine* alleadge that, and other places,

*De bono
perseue-
rant. lib. 2.
cap. 7.*

*Qui fecit
bonos, fa-
ciat perse-
uerare in
bono. de
perseue-
rant. sanct.
c. 12.*

And further saith; *Sicut operatur ut accedamus, sic operatur ne discedamus*; As he worketh, that we may come to him, so doth he worke, that wee may not depart from him. I confesse, the grace and goodnes of the heart, may lie for a time, as fire vnder ashes; yet is it neuer vtterlie extinguished. A man in a trauince seemeth dead for a time, yet doth he reuiue, because his soule is in him. So shall these within a while recover, because grace still remaineth in them.

Use.

Hence then must we learne to keep the word, that so wee may enioy these benefites, and be reputed good hearers.

Cal. 3. 16.

The Apostle exhorteth vs to let the word dwell in vs plenteously, teaching and admonishing vs. It must not lodge in vs as a stranger doeth, for a night in his Inne; but haue continuall residence and abode, as a man hath in his dwelling house. The voyce of it must not be like the stroke of a Musitian, which
only

only affecteth a man while he heareth the sound: but rather like the receiue of a Physition, which worketh in the body a long time after it is taken.

It may be while you heare some doctrines, you knowe no present vse of them; yet keepe them in your hearts for the time to come: *Heare for after-words*, as the Lord speaketh by his Prophet. As *Ioseph* in yeeres of plenty, layd vp store for yeeres of famine. And as the Ant in summer gathereth prouision for winter: So must we at one time learne instructions, which may stand vs instead at another time. In time of peace we must furnish and prepare our selues for warre: in health, for sicknes: in prosperitie, for aduersitie: in life, for death. The Lord will not admit vs to be of his priuy Counsell, to acquaint vs before hand how hee will vse vs, and what he will bring vpon vs: wee must therefore so keepe the word, as we may be prepared for all occasions, and know how to behaue our selues in all estates. We must be like the wise Virgins, who kept Oyle in their Lamps for all seasons. A carefull Householder will not cast away

way an implement, because he hath no present vse of it, but will keepe it for 7. yeres, thinking that within thatspace he may need it. No more do you reiect any doctrine which serues not for your present purpose, keepe it stil in your hearts, the time may come, when it may much comfort your hearts, much edifie your soules, and bee a good direction for your liues. We haue in these dayes few such hearers. Many mens hearts are like a broken pitcher, that will hold no water. Or like to Siues, which hold water no longer then they are kept in the water. There be some who are desirous to heare much, and yet they keep little; they forget as fast as they learne. As it is better to eate lesse meate, and keepe it in the stomacke, and digest it, then to eate much, and presently to cast it vp againe: So is it better to heare lesse, and keepe it well, then to heare much, and presently forget it. No more shall profit vs then that we keepe.

Quest. What must wee doe, that we may be able to keepe it?

Ans. 1. Emptie your hearts of euil thoughts and wicked imaginations, worldlie cares,

cares, and carnall lustes: and if they be once expelled, keepe them still out: for as you often heard, they wil choake the word. *Isaack* and *Ismael* could not dwell together in one house. The *Arke* of God and *Dagon* could not stand together in one Temple: No more can the word and these lustes be kept together in one heart: therefore keepe them out, that it may be kept in. Countrey Farmers hedge and ditch, and make good fence round about their sowne fieldes, lest beastes should breake in, & destroy the corne. So must thou gard & defend thy heart, lest these vngodly lusts break in, and destroy the seede of the word.

2. Meditate often of that which thou hast heard; that is also a good meanes to keepe it; it wil imprint it more deepe in thy heart, and cause it to worke more effectually vpon thy affections. In this respect, he is reputed a blessed man, that doth meditate in the Law of God *Psal. 1. 2.* day & night. Beastes after they haue eaten their meat, will chew the cudde; fetch it vp againe out of their belly, and chew it ouer anew. Such were cleane *Leuit. 11.* vnder the Lawe, fittest for meate vnto man, and for sacrifice vnto GOD.
The

The best learned in olde and late times, haue thought, that holy meditation is signified thereby. You must then after you haue heard, call the doctrine to minde againe, meditate of it, so it will best nourish your soules, and make you most fit for the Lords seruice. He that neglecteth this, cannot long keepe the word.

3. Use holy and Christian conferrence with others, touching that which you haue heard. This was commaunded vnder the Law. The Lord enioyned the Jewes, that the wordes which he commaunded them, should bee in their hearts: yet not that onely, but they must rehearse them continually to their children. Yea, euery one must talke of them when he taried in his house, when he walked by the way, when he did lie downe, and when hee rose vp. It was practised and approued vnder the Gospell: The two Disciples that trauelled to *Emmaus*, conferred together touching Christ: Christ liked their conference so well, as hee vouchsafed them his presence, made a third person in the conference, and opened to them the Scriptures,

Dent. 6.
6. 7.

Dent. 11.
16.

Luk. 24.
14. 15.
17. 27.

tures, which foretold his death and resurrection; and made their heartes to burne within them, while hee talked with them; and did manifest himselfe to them, to confirme their faith in the truth of his resurrection. So graciously did he approue and blesse that holy exercise. In conference we may helpe others, and others may helpe vs, one bringing that to the others memorie which hee had forgotten. So also wee may helpe our selues: for that which is then repeated, is more surely imprinted in the memorie, and is not afterwards so easilie forgotten.

4. After thou hast heard, pray earnestly vnto God, that hee will imprint his word in thy heart. He promised by *Ier. 31.* his Prophet, that in the new couenant 33. of grace, he would put his Lawe in the inward parts of his people, and write it in their hearts. The Lawes of the former couenant hee wrote in Tables of stone: but the Lawes of the latter couenant hee will write in the fleshlie tables of mens hearts. If he write them in your heartes, by the finger of his holy spirit, they shall neuer be rased or blot-

P ted

ted out. Wherefore pray earnestlie vnto him, that hee would write them, and so shall you be able to keepe them for euer. Wherefore be carefull to vse these meanes.

What is the cause why people heare much and keepe little, but are like to bottomlesse barrells, which let water runne out as fast as it is powred in? That of all the Sermons which they haue heard in their whole life time, they haue scarce the abridgement of one left in their heartes or heades, for their direction and consolation? But euen because they haue neglected these meanes. Vse them hereafter, and you shall finde how well they will make you able to keepe that which you heare.

And bring forth fruite. The third and last propertie in these hearers is this; They bring forth fruite. And this is another speciall difference betwixt them and all the rest: For the rest, eyther bring forth no fruite at all, as the first sorte; or but for a time, as the second: or imperfect fruite, and
in

in some things onely, as the third. But these bring forth not for a while, but continually; not in some thinges onely, but in all; and that ripe and perfect fruite. If good seede bee sowne in good ground, it vsually bringeth forth fruite for the vse of them which owe it and sowe it: So if some doctrine be preached, and people heare it with good heartes, it will bring forth fruit in their liues.

These fruites are brought forth, not by profession, but by practise; and doe consist not so much in wordes as in deedes. And therefore *Paul* prayed that the *Philippians* might be filled with *Phil. 1.* the fruites of righteousness. And that *11.* the *Colossians* might please God in all *Colos. 1.* things, being fruitful in all good works. *10.* And he saith of the *Romanes*; That they *Rom. 6.* being freed from sinne, and made seruants vnto God, had their fruites in holinesse. So that this fruite cannot be vnderstood of the reward which the Saints receiue in heauⁿ, but of the obedience which they performe on earth: for that is a fruit which they receiue;

this is a fruite which they bring forth: That they receiue from God, this they yeeld vnto God: that is a fruit of glory, this is a fruit of grace.

See then the disposition of these good hearers: They doe not onely heare the word with their eares, and vnderstand it with their mindes, and keep it in their hearts; but they doe also practise it in their liues. This is the chiefeft end of all the rest. Therefore doe they heare it, and learne it, and keep it in their hearts, that they may order their liues by it, and practise it when occasion is offered. Happy are all those which thus heare.

Jam. 1. 25 For as *James* saith; Who so looketh into the perfect law of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.

If therefore you would haue your hearing to be acceptable to God, and comfortable to your owne soules, let it end in obedience. Ground that is sowne with good seede, though it shoot forth a broad and rancke blade, will not content the owner vnlesse it bring forth a good croppe. No more can you please
the

the Lord by hearing, vnderstanding, and professing the word, vnlesse therewithall you bring forth fruite of obedience in your liues. All the knowledge and learning that men can possibly haue in any Arte or Science, is nothing worth without practise. And can you thinke that your knowledge in matters of Religion will profite you any whitte without practise. And indeede wee learne no more then wee practise: As that *Pambo* acknowledged; who (hearing the first Verse of the 39. Psalme, *I said I will take heede to my wayes, least I offend with my tongue*) confessed that he had not learned it in many yeeres, because he had not in many yerres attained to the right practise of it.

Socrat. hist. lib. 4. 18.

We should be carefull to bring forth these fruits, both in respect of God, and also in respect of our selues.

First, in respect of God, because they serue for his glorie: Therefore sayde CHRIST to his Disciples; *Herein is my Father glorified, that yee beare much fruite.* And therefore *Paul* prayed, that the *Philippians* might be filled with the fruites of righteousness, which are by

Io's. 15. 8.

Phil. 1. 11

- Iesus Christ, vnto the glorie and prayse of God.* Those which glorie in the Lawe, and breake it, doe dishonour God : but they which heare it, and obey it, do honour him. If then you haue any zeale of Gods glorie, bring forth these fruites. Againe, in respect of our selues, because wee shall receiue the reward of them.
- Roma. 2.* 23. Those that haue their fruit in holinesse, shall haue their end in eterna'l life. The
- Ephes. 5.* 11. workes of darkenesse are vnfruitfull workes, they bring no good to the authors : but the works of righteousness are fruitfull, and procure a great reward to the doers. The fruites of grace are the seedes of the fruites of glorie. Hee that soweth to the Spirit, shall of the Spirit reape eternall life.
- Gal. 6. 8.*
- 1. Cor. 15.* 38. Let vs therefore, as the Apostle exhorteth vs, not bee wearie of well doing : for in due season wee shall reape, if wee faint not. Let vs be stedfast and vnmoueable, abundant alway in the worke of the LORD : forasmuch as wee knowe that our labour is not in vaine in the LORD. Yea, let vs be fruitfull in all good duties, as well in those that abridge vs of our fleshlie delights,

lights, and worldly gaine, as in other; seeing the losse and want of those here, shall bee recompenced with greater pleasures and profits in the Kingdome of heauen.

But take heede, least you bee deceived in iudgeing amisse of these fruites; for some haue erred in taking those to be good fruites, which are none: and those to be none, which are.

1. These fruites come of the seed, and bee of the same kinde and nature with the seede. As nothing is good seede but the worde of God: so nothing is to bee taken for good fruit, but the practise and obedience of the worde. And therefore the actes of will-worshippe, the obseruations of vn-written traditions, and the practise of mens precepts, are not the fruits here spoken of. The Lord may say to them that bring foorth such fruit: Who required these thinges at your handes? These things, as the Apostle saith, may *Col. 2.23.* haue a shew of wisdom in voluntarie Religion, and humbleness of minde, and in not sparing the bodie, nor hauing it in estimation to satisfie the flesh;

yet they perish with the vse : they are after the comandements and doctrines of men, and therefore cannot please the Lord. God requires, that you, who haue beene taught the worde, should bring forth the fruites of it, and not the fruites of humane traditions. If a man sow his fiede with corne, and it bring forth more grasse then corne, it will not content him, the grasse would haue growne there, though it neuer had beene sowne with corne. In like sort, if you be taught the word of God, and be more carefull to obserue mans traditions then Gods truth, you shall not please the Lord therby, but rather offend him.

2. Againe, as some haue erred in taking those to be fruits which are not, so on the other hand, some haue erred in taking those to be no fruits, which indeed are good fruits. Know you, that the practise of euery dutie commanded in the word, is good fruit. Notwithstanding, as there be diuers kinds of seede, some of one graine, some of another, & also diuers kindes of fruits, some of one graine, some of another : So there be diuers kinds of doctrines, & diuers kinds of

of duties. And as al fields are not sowne with the same graine, but some with one kinde, some with another, as they will best beare. So all doctrines and duties are not imposed and enioyned to all persons, but some to one, some to another, according to their calling, place and estate. And therefore as all fields doe not bring forth the same graine, but euery one that kind where-with it was sowne: So all persons cannot performe the same duties, but some one kinde, some another, according to their estate and calling. The Magistrate therefore bringeth forth one kind of fruite, the minister another, the people another. The father one kind, the child another, the Maister one kind, the seruant another: The rich one kind, the poore another. Yet as that is accounted a fruitfull field, which bringeth forth a plentiful encrease of that graine where-with it was sowne, though it be not the least graine of all. So those persons are fruitfull hearers, who carefully performe all such duties as belong to their place, state and calling, though they be not able to performe such good workes,

workes, as are accounted the greatest and most profitable.

Some haue imagined that the founding of Colledges and Schooles, erecting of Hospitals, building of Churches, bountifull almes giuen to the poore, and such great good workes, which can be performed by a fewe, are the onely or chiefest good fruites. Though we will not denie but that these be excellent fruits in their kinde, if they proceede from a good roote, and be directed to a right end, yet are there many other good fruites, that may be as acceptable to God, and as comfortable to the doers. Not onely the common duties of all Christians, but likewise the particular duties of euery mans speciall calling and estate, (though it be neuer so meane and base in the iudgement of the world) if they be performed in such a sort as the word directeth, are most acceptable fruites : such as God will approue and reward. He that is a seruant, and in his seruice is put to many base workes : yet if he performe the common duties of all Christians, and likewise performe the

the workes of his calling, in such a manner as the word teacheth him, the worke of his seruice, are good fruits. And therefore *Paul* bad seruants be obedient to their Maisters in singlenes of heart, as vnto Christ: not with eye seruice, as men pleasers, but as the seruants of Christ, doing the will of God from the heart. As if by seruing their Maisters, in a good sort, they did serue Christ: yea he lets them vnderstād, that God would reward that their seruice: for whatsoeuer good thing any man doth, that shall he receiue of the Lord, whether he be bond or free. And else- where the Apostle teacheth, ¶ if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not. This bringeth forth of fruite is amplified 2. waies: 1. by ¶ maner, 2. by the measure of it. First by ¶ maner of it, for they are said to bring forth fruit with patience. And herein may also be seen a differēce betwixt these, and one sort of the other hearers: Those that be cōpared to stony ground, in time of tentation sal away, & so fayle both in professiō & practise; and

Ephes. 6. 5.

Vers. 8.

2. Cor. 8.

12.

and the reason is, because they want patience to beare the crosses that doe follow the word. But these at all seasons and in all estates, continue constant both in their profession and practise, because they be endued with patience, to endure all troubles that doe befall them for the words sake. After ground is sowne with corne, it endures many violent stormes, and intemperate seasons: faire weather and fowle, frost and snowe, cold and raïne in winter, heate and drought in summer, before it can beare fruit in haruest. So those who heare and receiue the word, for the saluation of their soules, doe oftentimes endure great troubles, and suffer much affliction, before they can bring forth the fruits of it. Yet if they be endued with patience, they will be content to beare all. Hence it is, that the Apostle telleth the Hebrewes, that they had neede of patience, that after they had done the will of God, they might receiue the promise. As if by patience, they might be made able in those bloodie daies of cruell persecution, to doe the will of God, and so to receiue

Heb. 10.

36.

receine the promises. And through want of patience they should faile in the deede, and not obtaine the promise. And for this cause he exhorteth vs to runne with patience the race that is set before vs. As if none could hold out to the end of the race, but onely the patient. And therefore in the midst of the greatest persecutions, the patience and faith of the Saints is commended and admired: As when it was said, *Here is the patience and the faith of the Saints*, because by patience in bearing the crosse, and by faith in beleeuing to receiue the crowne, they were made constant. Thus will patience arme a man against all crosses, so that by it he shall be made able manifestly to encounter with them, and safely to passe through them, and not be hindered by any of them, in the obedience of the word. Howsoever in others, crosses and tribulations doe breede fainting and relapse: yet in these hearers, tribulation bringeth forth patience; patience, experience; experience hope; and hope maketh not ashamed. What is the cause, that one hearer, to preuent some
incon-

Heb. 12.1

*Reuel. 13.
10.*

*Rom. 5.
3.*

inconuenience which he feareth, or to remoue some trouble that he feeleth, will refuse to performe the dutie taught him. And another will rather chuse to endure all crosses and losses, all disgraces and dangers, yea imprisonment and death, then sinne against his God? but because the one wanteth patience, the other is endued with patience. So necessarie is patience for our practise. So greatly doth it further vs in our obedience.

This should be a motiue to perswade euery one of you to seeke for patience. It is in vaine to heare Gods word with intent to obey it, vnles by patience you possesse your owne soules: for otherwise your owne crosse, will stop your course, to turne you out of the way that leadeth vnto life. The more patience, the more obedience: the lesse patience, the lesse obedience: wee should loue religion so dearely, as we must be content to suffer persecution for the profession and practise of it, and rather lay down our liues for the maintenance of it, then faile in the obedience of it. The same minde ought to be

in vs, which was in the blessed Apostle Paul; who knowing that bands and afflictions did abide in euery place: yet passed not for them, neither was his life deare vnto himselfe, so that hee might fulfill his course with ioy. And when he was told by *Agabus* the Prophet, that he must be bound in Ierusalem, did openly protest, that he was readie not onely to be bound, but also to die there, for the name of the Lord Iesus. Yet consider that you cannot endure the least of those things, vnles you be endued with patience; you know not what may befall you hereafter, and therefore pray vnto God, that he will grant you patience to beare that which shall come.

In time of publike peace, and when the Gospell is defended by the authoritie of Magistrates, men may endure some secret and priuate persecution by inferiour persons: Especially in these popish parts, where some hold of Christ some of Antichrist: where papists grow headstrong through impunitie. And where many are Protestants in shew, but Papists in truth.

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If they cannot persecute you by the sword, they will persecute you by the tongue. If not by fire and fagot, as they were wont, yet by priuate wrongs and
Gen. 21. 9. spitefull displeasures. Yea the Church
Gal. 4. 29. is no better now, then was *Abrahams* house, in which the sonne of the bond woman, by scoffes and mockes, did persecute the sonne of the free woman.
Genes. 4. Did not *Caine* and *Abell* sacrifice together, yet *Caine* enioyed *Abell*, because his sacrifice was better accepted, and
2. Cor. 11. 26. afterward slew him for it? Was not *Paul* often in perills among false brethren? And did you not heare out of *Bernard*, how the Church complained, that in her peace, she had greatest bitternes? Of a peaceable time he said, *Et pax est, & non est pax*, there is peace, and there is not peace: peace from *Pagans*, peace from Heretikes, yet not peace indeed from the sonnes. Many friends, were foes indeed. We must therefore in all times looke to receiue some affliction for the Gospells sake: And therefore seeke for patience at all seasons, that so in the time of persecution, and in the time of peace, you may
 continue

continue constant in the profession and practise of Gods word.

2. Moreouer, this their bringing forth of fruite, is amplified by the measure of it, which was great in all, yet not alike in all.

All were fruitfull, yet there was great difference and varietie in the qualitie of their fruite, some brought forth lesse, some more.

Though this be not here noted in *Math. 13.* this Euangelist, yet is it mentioned by *8. 23.* the other two Euangelists, and that *Mar. 4. 9.* both in the propounding of the parable, and in the exposition of it. They say, some brought forth thirtie fold, some sixtie fold, some an hundred fold. So much did each seede multiplie and encrease.

Wherein Christ speaketh according to the qualitie of the best ground in *Judea*: The whole land was very fertile, as the scripture teacheth. It was a land that flowed with milke and hony, and therefore would yeeld great encrease of corne. The worst of it, was as good as the best of our ground; and therefore the best must needs be exceeding

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Genes. 26.

12.

Plin.

Hist. lib.

18. 10.

Herodot.

in Mel-

pom, lib. 4.

pag. 125.

Et in Clis.

h. 1. p. 35.

ceeding fruitfull. The ground of other lands, haue yeelded great encrease. When *Isaacke* sowed corne in *Gerar*, he receiued an hundred measures for one that he sowed. *Forraine* writers record that *Byzazū* in *Africa*, for one bushel of seede yeelded an 150. of encrease. That the countrey of the *Eubesperites* yeeldeth an hundred fold. The countrey of the *Cynopians*, three hundred fold. And the land of *Babylon* in some parts hath bene so fruitfull, that it neuer yeelded lesse then two hundred fold, sometime three hundred fold. Now the land of *Canaan* (especially in some parts, and in a seasonable yeare) was not inferiour to them, and therefore would yeeld great encrease, yet not all alike: some parts of it was more fertile then other, and so brought forth greater store of fruit.

Thereby doth Christ set forth the diuersitie of fruitfulness in his hearers.

All good hearers yeeld plentie of fruit, yet some more, some lesse.

The word worketh powerfully in them all, yet more powerfully and effectually

effectually in some then in others. So fruitfull is the seede of the word, that of a few graines there springeth an admirable encrease of all vertues. A plentifull store of all graces in the heart ; many heauenly meditations, holy thoughts, and godly motions in the minde : all sorts of good words in the mouth ; and all manner of good workes in the life : yet all good hearers, haue not all these in the same qualitie and number.

In some they more abound, in others lesse. And therefore as before you sawe some difference betwixt bad hearers : so here you may behold some varietie and difference among good hearers. For one doth much exceede another in the multitude, and encrease of fruites, according to the measure of Gods grace giuen to euery one.

The *Rhemistes* teach, that this difference of Fruitcs, is the difference of *Annot. on Math. 13.* merits in this life, and rewards for *8. sect. 1.* them in the next life : according to the *See post-* diuersitie of states. As that the hundred sold agreeth to virgins professed, *script. Sect. 15.*

threescore sold to religious widowers, thirtie sold to the married.

And hence would many popish writers proue, the excellencie and dignitie of single life, aboue widow-hood and mariage.

Answ:

But therein they manifestly declare, that they neither vnderstand the scope of the parable, nor the meaning of Christs exposition.

1. For first it is apparant that Christ spake it not of receiuing fruits, or rewards: but of bearing and bringing forth the fruits of obedience.

Though these be so linked together, as the one sort doth certainly follow the other, yet doe they much differ. The one sort of fruits are our deeds, performed by vs vnto God: the other sort are Gods rewards, which hee in mercy bestoweth on vs, and which we receiue from him.

The one sort are the fruits of grace, here brought forth for a time on the earth, the other are the fruits of glory, receiued and enioyed in heauen, for euermore.

Of the former kind, Christ speaketh:
For

For it was not his purpose to shew the difference betwixt men in heauen; but a difference betwixt good hearers, in bringing forth the fruits of the word on the earth. Euen as before he noted a difference betwixt bad hearers, not as they shall be hereafter in hell, but as they are now liuing in the world: how then can his words proue any merit of workes, or difference of merits in the next life?

2. Chirst in this parable spake not of any outward estates, or different degrees of men in the world, but onely of diuers sorts of hearers. People of all estates and conditions, did then heare him, and afterward heare the Apostles, and doe now heare vs. Now Chirst teacheth, that of what state or condition soeuer they be, whether single persons, or married, or widowes, they shall beare fruites, according to the manner of their hearing, and according to the inward disposition of their hearts.

And therefore a married person hearing in a better manner, and receiving the word with a better heart, then

a virgine, then a widowe, shall bring forth more fruites of the word, and receiue more benefite by his hearing.

3. Againe, God will neither respect nor reward any, for their outward estates and conditions, but for the right vse of them, and for their good cariage and godly behauiour in them.

In psal. 75. And therefore *Augustine* said, *Melior est maritata humilis, quam virgo superba.* An humble married woman, is better then a proud virgin.

*In leuit.
lib. 2. in
fine.*

And *Cyrril* compared virgins which had chastitie of body without puritie of minde, without grace in the heart, and obedience in their liues, vnto those five foolish virgins, that had lampes without oyle, and were not suffered to enter into the bridegromes wedding chamber.

*De virgini-
nit. cap.
45.*

And *Augustine* preferred married martyrs, before chaste virgins.

But to leaue them with their absurd collection, and to come to the doctrine here entended by Christ, we
are

are here taught, that many may heare the word of God together, and all be profitable hearers, and all be saved by their hearing, yet all doe not profit alike, nor bring forth the same fruites of obedience in their liues: but some fewer, some more; according as their hearts are prepared, and according as it pleaseth the Lord to bestowe his graces. Yea though they all heare one and the same man, and the same sermons, and one heare as often as another: yet may one be more plentiful in the fruites of the word, then is another.

All furrowes of the same land, doe not bring forth an equall number of eares: and all eares of the same furrowe, doe not beare an equall number of graines: but some more, some lesse, as it pleaseth the Lord to giue an encrease.

The consideration whereof, serueth for the instruction of all sortes of good hearers, whatsoever measure of fruites they doe bring forth.

Q 4

1. First

1. First this may comfort those good hearers, who profit not so much in hearing as some others doe, doe not attaine to such a measure of knowledge, nor are able to yeeld such abundance of fruit as others doe.

If their hearts be holy and good, if they doe all of faith and sinceritie, and desire to bring forth more fruits: God will account them profitable hearers, and accept of their obedience. And the word which they heare, shall saue their soules.

*Sine parū,
sine multū,
omnes
benefici-
runt. Au-
gust. in Ps.
12.*

As farmers are glad of all eares which haue corne in them; though some be longer, some shorter, some containe more graines, some containe fewer: yet will they gather all into the barne. So God doth accept of all persons that bring forth the fruits of the word, and will bring to heaven, as well those that haue lesse, as those that haue more fruits.

Such is his mercy and bountie, that although hee require the same measure of all, yet finding difference among them, because of the diversitie of his grace, he doth so receive the

the first and the best, as he doth not refuse the second and middle-sort, nor yet reiect the last and least. Vnder the Lawe there were some Sacrifices cheaper, some more costly: If men or women, by reason of their pouertie were not able to offer the better, the Lord was content to take the meaner. And therefore Christ commended the poore Widowes 2. mites, aboue all the great gifts which rich men cast into the treasure. And vnder the Gospell, the seru-
Leuit. 12. 8.
Mat. 12. 43.
Mat. 25.
Mat. 10.
uant which receiued two talents, and by employment made them foure, was commended and rewarded of his maister, as well as he that had receiued five, and made them tenne. And they that wrought but one houre in the Vineyard, receiued the same penny at night, with them that had borne the heat and burden of the day. Wherefore let not thine owne penurie, and other mens plentie of fruite dismay thee: but consider, that if thou practise what thou knowest, doest as many good workes as the Lord doth enable thee; and art willing and desirous to doe more, if ability were afforded, and occasion offered;

red; thou art a good hearer, and mayest goe to heauen with those that farre exceede thee in the number of their fruites.

Psal. 92.

14.

2. Cor.

9. 6.

Yet let not any take occasion hereby to be more backward and sparing in their fruits, as if a small quantitie would serue the turne. All of vs ought to strue to bring forth abundance; yea each yeere more then other. Those which be planted in the house of the Lord, do flourish and bring forth in their olde age. It is to be feared, that he who desireth to be no better, is not good at all: and he that desireth to bring forth no more fruites, bringeth forth none at all that be good. Let them vnderstand, that none bring forth such store of fruit as they ought. And that he which soweth sparingly, shall reape sparingly: & he that soweth liberally, shall reape liberally. God will crowne his owne gifts in vs. The more fruits they beare here, the more glorie shall they enioy in heauen. Let them therefore strue to abound more & more in all good fruits: knowing that this consolation belongeth not to them which wil not abound with

with more, though they might: but onely to those which would abound with more, and cannot, being hindered by their infirmities, or through want of abilitie and opportunitie. In them GOD will take the will for the deede, and will no lesse reward them, then those who hauing more meanes, and better abilitie, haue brought forth more fruites.

2. Lastly, this diuersitie of fruit in good hearers, may teach them that bee more plentiful in bearing them then others be, not to be proud of themselues, nor to despise those that bring forth fewer: for both of them are reckoned in the number of good and profitable hearers. They which bring forth some lesser fruits, may haue good hearts, may be iustified, may be sanctified, may be in fauour with God; and at last enter into heauen as wel as thou, who aboundest with more. *Paul* laboured more 1. Cor. 15. abundantly then all the Apostles, and 10. suffered more then any of them. And 2. Cor. 11. therefore farre more then any common 23. Christian. Though toward his end, the remembrance therof did much comfort him,

him, so as he could say; *I have fought a good fight, I have finished my course, I have kept the faith: hence forth is layd up for me the Crowne of righteousness, which the Lord, the righteous Iudge, will give unto me at that day:* Yet hee addeth these words, concerning his copartners in the reward; *And not onely unto mee, but unto all them also that love his appearing.* Because many others, who came short of him in the abundance of laboures and sufferings, should be crowned as well as he.

2 Tim. 4. 8.
1. Cor. 4. 7. Dost thou surpasse others in the multitude of fruites? bee not high minded, doe not despise them: for what hast thou, which thou hast not receiued? And if thou hast receiued it, why boastest thou of it, as if thou hadst not receiued it? If thou abound more then others, thou mayst say with the Apostle; It is not I, but the grace of God which is with me; and by his grace, I am that I am. The more lowly thou art, the the better are thy fruits. The more and the better graines that an eare of corne hath in it, the lower it will bowe downeward; but the fewer and the worse graines it hath, the higher and straighter

*1. Cor.
 15. 10.*

straighter will it stand vp. Euen so, the more good fruites for number, and the sounder for qualitie, that any man hath, the more lowly and humble will he be. The prouder he is, and the more he insulteth ouer others, the fewer & worse be his gifts and fruits. Therefore be lowly and humble, not arrogating to thy selfe, but ascribing to God the glory of all thy fruites. Not disdayning any for the smal measure of their fruits: but honoring them for their good beginning, and praying to God that they may abound more and more. And this I pray for you all, as the Apostle did for the *Philippians*, that your loue may abound yet more and more in knowledge and in all iudgement, that yee may discern things that differ, that yee may be pure and without offence, vntill the day of Christ, filled with the fruites of righteousness, which are by Iesus Christ, vnto the glorie and praise of God.

Phil. 1. 9.

10. 11.

The Lord graunt you all these things, for his mercies sake in
his beloued Sonne,

Amen.



A POSTSCRIPT TO the Papists in Lancashire.

I Am not ignorant, how hastie and rash
 Imanie of you bee, in condemning all
 things spoken and written against the
 Doctrine of your moderne Pricstes. If
 you vouchsafe to reade our writings,
 you commonly giue no more fauoura-
 ble Censure of them, then *Julian* the
 Empetour gaue of the ancient Fathers *Sozomen:*
 bookes: who thus said of them, *I read, hist. 5. 17.*
I vnderstood, I condemned. And we might
 iustly answer you, as *Basil* and other
 Learned Byshops answered him. *Thou*
hast reade, but not vnderstood: for if thou *Arizones.*
hadst vnderstood, thou wouldest not haue con- *no. 10. on 13.*
demned. Some of you are like those *10. 11.*
 men, whereof the Apostle *Iude* spake: *10. 11.*
who condemne those things which they knowe *10. 11.*
not. Others of you knowe and vnder- *Iude. 10.*
 stand more, yet reiect all things as erro-
 neous

neous and hereticall, which you knowe to be contradictorie to the positions of your popish priests. Yea, many of you be such vnequall iudges, that although you cānot but approue almost all points in the booke: yet if there bee but one only thing which you distaste, you presently condemne all the rest for it; And take it to be as a leafe of *Coloquynis*; which marreth a whole messe of portage: and as a dead Flye, that spoyleth a whole boxe of oyntment.

In regard whereof, I may instly feare your sharpe and bitter censures of these my Sermons, now put soorth to open sight: I can expect no more indifferencie and fauour at your hands, the others my betters haue formerly found. Notwithstanding, as often heretofore I haue laboured by many meanes to giue you satisfaction in your doubtes and demandes, both by priuate conference with diuers of the Layetie, by seuerall answers made to the writings of the learned on your side, and also by open disputations with your priests, (as some of you cannot denie, if you would testifie truth.) So would I now giue you full

contentment, (if any reasonable thing will content you,) for all such exceptions which I thinke you wil take against these Sermons. Whereas the learned on your side doe charge vs, that in our sermons and writings, we interpret the Scriptures according to our owne fancies, and priuate conceits: and not according to the vniforme sense giuen by the Fathers, and the common exposition of the Church; and therupon would perswade you, not to heare, or reade, or belieue any thing which wee proue by the scriptures. I will make it apparant, that in those points of controuersy, touched in these sermons, and confirmed by seuerall texts of scripture, I haue the consent of the ancient Fathers, and also of manie of your owne late wryters.

Cardinall *Bellarmino* acknowledgeth, that before the *Pelagian* heresie arose, the Fathers did not exactly handle the question of *Predestination* by grace: but onely when occasion was offered, did briefly set downe their opinions. And that *Chrysost*: did not plainly preach preuening grace, because at that time they were not risen up, which denied it. As if the Fathers did speake and write

De gra. & lib. arbitr. cap. 11. initio. Ibid. lib. 6. cap. 6.

R

plainely

plainely & fully of those poynts onely, which were controuerted and impugned in those dayes. Now it is certaine, that few of those poyntes which I mentioned, were called into question in their dayes. There were many controuerfies *de eo quod creditur, non de eo quo creditur* (as the M. of Sentences, out of *Augustine* distinguisheth) of the things to bee beleecued, or of the object of faith: yet not of the habite of faith, or of the gift or qualitie whereby wee beleecue. And therefore the trueth is not to be gain-sayed, though we could not produce very pregnant and plentifull testimonies out of their writings, touching the nature and kindes of faith. Nowithstanding, they haue not left themselues without witnes, in that they do vpon occasions, declare their iudgements therein, which serue to confirme the trueth on our side. These testimonies of theirs, and the testimonies of your owne Doctores, I did forbear to recite in the Pulpit, or write in the copie of the Sermons, that so I might auoyde tediousnes. Yet hauing diligently perused them, and hoping that they
would

*Lumb.
sent. lib. 3.
dist. 23. c.*

would be of force with some that duly consider them, I thought good to set them apart by themselves, and to adde them as a postscript after all.

SECT. II.

WHereas I taught, that the word of God is the spirituall seede, which must bee sowne in our heartes, to make vs fruitfull in all good workes: And that Preachers ought to teach, and people ought to heare and receiue nothing but the word, and did limit the word, to the word written: I know it crosseth the doctrine of some in your Church: and therefore may perhaps be misliked by you.

First your countrey-man, Doctor Stapleton, writing a Postill for the instruction of Popish Preachers, could not finde in all this Parable, any poynt to bee obserued against vs, but onely this, that the word is the seed. And will haue, not the worde written, but the worde preached to be the seede. Yea, he maketh two words of God; the one

Promptuar in Dominica sexagesim.

To the same effect the Rhe-mists

R a written,

*write.**Annot. on**1. Thes. 2.**12.**Scēt. 2.**Coment. in**Galat. 1.**De verbo
dei non**script. lib. 4**c. 4.**Scēt. Sep-
timo.*

written, the other preached: and there-
by would confute vs, who hold, that
nothing is the word of God, but that
which is written in the Scriptures of
the Olde and New Testaments. But
therin that great Doctor declared him-
selfe, neither to know what the Scrip-
ture is, nor what true preaching is, nor
what we hold to be the word of God.
First, what is the Scripture, or written
word of God? It is not the letters and
fillables that be written in bookes, but
rather the true sense and meaning of
them. *Ierome* sayd; *Ne putemus in ver-
bis scripturarum esse euangelium, sed in sen-
su: Let vs not thinke the Gospel consisteth
in the Scriptures, but in the meaning. Non
in superficie sed in medulla, non in sermorum
folijs, sed in radice rationis: Not in the out-
ward face or shew, but in the marrow: not in
the leaues of speech, but in the roote of reason.*
Cardinall Bellarmine woulde haue vs
mark, that there be two things in the Scrip-
ture; the words written, and the sense in them
included: the wordes are as the sheath, the
sense is the sword of the spirit. As it is a rule
among Lawyers, that not the bare
wordes, but the meaning of the wordes

is

is the Law: So is it a rule among all Divines, that not the bare words, but the true meaning of the words is the Scripture. And the reason is, because the very words, taken properly after their naturall and Grammaticall signification, may sometime breede error; and then they are not to bee taken properly, but figuratiuely. According as *Augustine* well taught; That whatsoeuer in the word of God, cannot properly be referred, neyther to the honestie of maners, nor to the trueth of faith, must be knowne to be figuratiue.

Moreouer, the ancient Fathers long agoe, the Schoolemen of late time, and the Popish writers at this day, do teach, that there be diuers senses of Scripture. And although all of them preferre the hystoricall and litterall sense: yet *Sixtus Senensis*, and *Bellarmino*, doe make it double: eyther proper, and simple, according to the first and naturall signification of the words: or metaphoricall and figuratiue, when the wordes are translated from their naturall signification to another; and that there bee so many kindes of this sense, as there bee kindes of figures.

R 3

Now

Quicquid in diuino sermone, neq. ad modum honestie statem, neque ad similitudinem dei veritatem proprie referri potest, figuratum esse cognoscas. De Doctr. chr. lib. 3. cap. 10. Sixt. Bili. othec. lib. 3. initio. Bellar. de verbo Dei. lib. 3. cap. 3.

Nehc. 8.8.

Now, what is preaching, but expounding of Scripture, and deliuering the true sense of it? As appeareth by the practise of *Ezra*, and the *Leuites*, who read the *Lawe of God* distinctly, and then gaue the sense, and caused the people to understand what was read. Those then, who in their Sermons deliuer the true sense of the word written, according to those seuerall kindes of expositions, must needes deliuer the worde of GOD, euen the selfe same worde that is written.

*Aduers.
Luther.
dogmat.
philippi.
c.9.p.147.*

Againe, not onely the things expressly set downe in the Scriptures, but likewise such thinges, as by sound and necessarie consequence bee collected thence, are taken for written truthes, and not vnwritten traditions. *Alfonso Viruestius*, a Popish Bishop, and a bitter enemy to *Luther*, acknowledgeth so much: For hee saith, *That things may bee conteyned in the Scripture, cyther formally and expressly: or materially, being drawn by a necessary collection from the contents.* And this he saith is called *Virtutalis continentia*. To denie this (saith hee) is not *Christi*

Christian wisdom, but Jewish superstition.

And then teacheth, that wee are as much bound to giue assent to those things that be materially, conteyned and drawne thence by a lawfull collection, as to those that be formerly and expressely conteyned. *Bellarmino* cannot deny, but that *Scotus* taught, there was not any expresse place of Scripture to proue Transubstantiation, without the declaration & exposition of the Church. Neyther dare the Cardinall reiect that assertion; but saith, that Transubstantiation belongeth to the *Catholicke* faith, *Quia colligitur ex* because it is collected out of the diuine Scripture. In his iudgement, then that is a written trueth which is collected from the Scripture, as well as that which is expressely set downe in the Scripture. *scriptura diuina.*

If therefore Preachers deliuer no other doctrines in their Sermons; if they confute and condemne no other errors; if they teach no other duties; if they reprove no other finnes; if they minister no other consolations; and if they vrge no other exhortations, then they haue

R 4

warrant

warrant in the written worde of God, eyther by expresse testimonies: or by necessary collections, the worde which they preach, is the very same in kind, in nature and substance, with the word written. And so there is not one word written, and another word preached, as the Doctor woulde beare men in hand; but one and the same word diuersly vsed. So absurd is this his obseruation, so voyde of reason, so destitute of prooffe, and so discrepant from the doctrine of his owne Church, that it may well bee thought, that rather malice against vs, then any warrant from the text, caused him to set it downe. And heere behold how farre malice doth carry your teachers, euen to forsake their owne companions, and to ouerthrow the cōmon and receiued doctrine of their owne Church, that so they may crosse and condemne vs. And to conclude with him: hee that will regard what he writeth in the latter end of his obseruation, may easilie perceiue how hee ouerthroweth his owne note obserued in the beginning: For he produceth the Apostle *Peter*, as
an

an indifferent witnes in this case: who saith, that the Worde of God endureth for euer: and this is the worde which is preached among you: whose testimonie doth euidently prooue, that the worde written, and the worde preached then by the Apostles, and other Ecclesiasticall persons, was the very same worde. For it is apparant by that verse which hee alleadged, that the worde of God which endureth for euer, and the worde which then was preached, were one and the selfe same worde.

Now what was the word that endureth for euer? was it not the worde written? If anie will denye this, let him reade the former verse in *Peter*, and compare that verse and this, with the wordes of the prophet *Isaiah*, and hee shall finde it to be the worde written by the Prophet. So as *Peter* maketh the worde written by the prophet, and preached by the Apostles, to bee the same.

*Isaiah: 40.
6. 7. 8.*

* *Immuta-
bile est in
natura &
substantia
sua, etsi*

Againe, this great Doctor saith, * the Word is the Seede, because it is vnchange- able, in it owne nature and substance: though diuers in explication: and proueth

*propaga-
tione &
one varia.*

it out of *Basil* and *Vincenſius Lyrenſis*, who make that agreemēt betweene the word written, and the word preached: that they are both one in ſubſtāce, for they preached nothing but what was written, yet the word writtē was made fruitfull by preaching.

SECT. III.

BUt to leaue the Docter and his obſeruation; It may be ſome others will acknowledge, contrarie to his minde, that whoſoeuer preacheth nothing but ſuch doctrines, as are either expreſſly taught, or neceſſarily gathered from the ſcriptures, preacheth nothing but the written word. And yet will likewise contradiēt me, becauſe they hold that there is another word of God, beſides the written word. *Bellar- mine* (1.) ſaith there is *verbu Dei ſcriptu*, & *verbum Dei non ſcriptum*. A word of God written, namely, the bookes of the old and new Teſtaments. And a word of God not written, namely, the traditions of the Church, which be not written in the ſcriptures. *Gregory de Valen-*

(1) *De*
verbo Dei
non ſcript.
lib. 4. c. 1.

Valentia (2) holdeth it for a most certaine thing, that the word of God is not onely conteyned in written letters (as it please him to tearme the scriptures in way of disgrace) but is also put in the voyce of the Church, and there doth sound. Coster the Iesuite, speaketh more plainly and peremptorily. (3) That the consent of the Catholike Church, and the consonant doctrine of all Christians throughout the world, is the scripture. And in many points excelleth the scriptures which the Apostles haue left vs in parchments. And this he maketh the first and chiefeſt kinde of scripture, which now we haue vnder the Gospell, and saith, that is a scripture penned with their owne hands. The scriptures penned by the Apostles and Euangelists, he placeth in the second ranke. And addeth, that a scripture of the third kind, is in the decrees of generall Councells; The decrees whereof, if a man respect truth, if he respect the seale and confirmation of the holy Ghost, or the presence saith *Hosius*. *Quod ecclesia docet, expressum Dei verbum est.* De expresseo, Dei verbo. fol. 119. in 106.

(2) *Refutat. falsar. causar. Herbrand. cap. 1.*

(3) *Et ante scriptura, ecclesia catholica consensus, & concors omnium Christianorum per totum terrarum orbem, doctrina. Huius scriptura, praestantia multis partibus superat scripturas, quas nobis in membranis Apostoli reliquerunt.* Enchirid.

cap. 1. So also

of

*So also saith
Hosius.*

*Quod Eccle-
sia docet ex-
pressum Dei
verbum est.
De expresso
Dei verbo.
fol. 119.
in 16.*

*of Christ haue the same waight and ma-
ment, that the holy gospells of God haue.*
And so, whereas *Bellarmino* made but
two words of God, he maketh three,
and two of his three, are neither of
the Cardinalls two. Now those who
depend on such teachers as these, wil
hold, that albeit the seed be the word
of God, and Preachers must teach
nothing but the worde, yet they may
preach the traditions of the Church,
and the canons of councells, as well
as the contents of the written worde,
because these be the word of God, as
well as the written word.

Wherevnto I answere, that if the
Traditions of the Church, the worde
put in the mouth of the Church, and
the decrees of Councells, bee eyther
expresly taught in the written word,
or may be warranted thence, by iust
and lawfull consequence, we will ac-
knowledge them to be the worde of
God. But if they be *prater verbum*:
besidesthe word written, hauing nei-
ther way, any warrant thereby, they
are not to be preached as the worde
of God, but to be taken as the word
of

of man. And if they be contrary to the worde written, they are so farre from being the word of God, as they must rather bee reputed to be the word of the diuell. I neede not to stand on the first and last kinde. For wee acknowledge the first, as well as the papists; and the papists doe in generall condemne the last as well as wee, though they iustifie some in particular. All the doubt is, whether such traditions and canons, that bee *præter verbum*, are to be taught to the people, as the true word of God, and be that seed, which was sowed by the sower, and is able to make the receiuer fruitfull in all good workes, and heire of saluation in heauen. To that which I deliuered in the sermons, I will adde more for your satisfaction, to proue them not to be Gods word, nor to be taught by the preachers of the Gospell.

1. Christ himselfe when hee was vpon the earth was a Sower, and a principall sower, when hee preached the word, as is acknowledged by (4) all writers in the parable. Looke then what

(4) *Athanas.*
Chrysostom:
Hieronym:
Tho. Aquin.
Ludolph:
Hugo Cardis:

what word hee preached, that onely was the true word of God, (there called Seede,) and no other: what hee taught not, that was not the word of God. For hee called his Disciples (5) friends; because he had made known to them, all things which hee heard from his Father.

(5) *Ioh. 15.*
15.

Now it is most euident, that Christ neuer taught any Traditions of the church, nor decrees of councels: he often (6) condemned the decrees of the Elders, and the traditions of the Pharisees. And tolde them, that in vaine they worshipped God, who taught for doctrines, mens precepts: But himselfe neuer taught any such.

(6) *Matt. 5.*
21. 27.
Matth. 15.
2. 3. 9.

He receiued his doctrine immediately from his Father. And therefore he said, (7) *My doctrine is not mine, but his that sent mee. The things that I heard of him, those speake I to the worlde. As my Father hath taught mee, so I speake these things.*

(7) *Ioh. 7.*
16.
Ioh. 8. 26.
28.

Will they say, that Doctrine receyued immediately from God, and presently taught to people, is at the first teaching of it a tradition?

Then

Then all the visions of the prophets, and all the revelations of *Saint Iohn* were traditions. They holde onely those to be traditions, which being not written, are conueyed from one man to an other.

Againe, though Christ receiued his doctrine from his Father, euen as the Apostles did from him: yet was it no other, then that was taught and written in the bookes of the olde Testament, eyther by Types, or Precepts, or Prophecies, or Promises.

And therefore he bad the Iewes
(8) Search the Scriptures, because they testified of him. And (9) tolde them that *Moses* accused them. For had they beliened *Moses*, they would haue beliened him. But if they beliened not *Moses* writings, they could not belienue his wordes.

His Sermons were (10) expositions of the Lawe, and the Prophets. Hee (11) tooke Texts to expound. Hee alleadged Testimonies out of the Olde Testament, to prooue his Doctrine, And (12) that both in his publicke Sermones, (13) and

(8) *Ioh. 5.*

39.

(9) *Ioh. 5.*

46. 47.

(10) *Matt.*

5.

(11) *Luk. 4.*

17.

(12) *Ioh. 7.*

38.

(13) *Luk.*

24. 27.

and in his priuate conferences.

Whereas hee preached pardon of sinne, to all that belieued in him, *Peter* tolde *Cornelius* and his companie,

(14) *Acts.*

10. 43.

(15) *In eotā-
ta predicatio*

& *præmun-
ciatio nomi te-*

stamenti est,

ut nulla in e-

uangelica at-

que apostolica

disciplina re-

periuntur,

qua illis etiam

libris veteri-

bis desint.

Contr. Ad-

mont: cap. 2.

(16) *Quæst:*

super Exod:

qu: 73.

(14) *To him giue all the Prophets witnes,
that through his Name, all that belene
in him, shall receiue remission of sinnes.*

Augustine said perēptorily (15) there was in the olde Testament so great preaching and fore-shewing of the Newe Testament, that nothing are found in the Euangelicall and Apostolicall discipline, which be wanting in those olde Bookes. Yea, he found so great consent of doctrine betwixt the two Testaments, that he affirmed, (16) that in the Old, the New was hid, and in the Newe, the Old was reuealed. Let the papists name any one doctrine taught by Christ, which they take for a tradition, and I will vndertake to proue it, out of the olde Testament.

Moreouer, what Christ taught, the Apostles afterward did write, thogh not euery worde, yet the summe and substance of all.

(17) *Luk. 13*

Luke did (17) perfectly search out all things from the beginning, to write thereof,
from

from point to point. And said, (18) he made the treatise of his gospell, of all that Iesus began to doe and teach, untill the day that he was taken up.

(18) *Alt. 1.*

(19) *Beda, Lyra, Hugo*

Cardinal. in Alt. 1.

(20) *De con sensu Euang:*

lib: 1. ca. 38.

(21) *Euseb: hist: lib: 3. c.*

21. Epiphan. heref: 51.

Hieron: Catalog: scrip- tor. in Io- hann.

August: pre- fat. ad tra- ctat: in E- uang. Iohan.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

Antonin: summ: list: part. 1. tit. 5: cap: 8.

(19) Expositors hold, that the Euangelists wrote all his wordes and deedes, which he thoght worthy and fitte for the office of his dispensation. *Augustine* (20) saide, whatsoeuer Christ would haue vs to read of his deeds and sayings, he commanded them to write.

And although any one of the Euangelists did not of himselfe make a perfect narration of all Christs doctrines and deede. Yet all of them together haue don it. For they who wrote last, tooke a viewe of those things which the former had written, & by direction of the spirit, added such things as they had omitted.

It is testified by (21) most Authors, that when John perceyued how other Euangelists wrote onely the things of one yeare, euen the yeare after Johns imprisonment, hee approued those: and in his Gospell added the things done and taught in the former yeares.

S

And

Sixt: Senens:
Biblioth. lib.
1. in Ioh: p.
18. & lib. 7.
heresis. 5. p.
 583.

(22) *Ex omnibus simul conuinctis, consonantissima ac perfectissima salutis nostrae hystoriae resultet.*
lib. 7. heresis, 5.

And because some Heretickes denyed the God-head of CHRIST, he considering that other Euangelistes did at large describe his Humanitie, but spake little of his God-head, did in his Gospell write such thinges as proued him to be GOD. And added those Sermons, which the rest had omitted.

And therevppon, *Sixtus Senensis* (22) saide against the *Alogan* Heretickes, That from them all ioyned together, there ariseth a most Consonant, and most perfect Hystorie of our saluation.

It is then to be examined, whether the Euangelistes haue written that Christ taught any traditions receyued from men. If they write no such matter, it is certaine that hee taught none at all.

Let our Aduersaries runne thorough the whole Newe-Testament, and they shall not bee able to finde any one of theyr Traditions recorded by the Euangelistes, as a doctrine taught by Christ.

Secing then Christ taught no
 tra-

traditions, why should wee presume to teach any? must wee not receiue from him the matter of our Doctrine, and imitate him in the manner of teaching?

Saide not *Ambrose* well, (23) that wee doe iustly condemne all newe things, which *Christ* hath not taught, because *Christ* is the way to Believers.

If therefore *Christ* haue not taught that which wee teach, euen we doe iudge it to be detestable?

2. Againe, the Apostle *Paul* was a painefull Sower, and did sowe all the worde of God. And therefore could (25) protest to his hearers, that hee had kept nothing backe from them, but had shewed them all the counsell of God.

Now what word taught he? Did hee teach traditions, and mans ordinances? Did he not teach only writtē truths? Did he (26) not proue his doctrine by the scriptures? Did he not in his apologie before *Festus* (27) auouch that hee taught none other things then those, which the Prophetes and *Moses* did say should come.

(23) *Nos non omnia, quae Christus non docuit, inrè damnamus, quia fidelibus via est Christus.*

Si igitur Christus non docuit quod docemus, etiam nos id detestabile indicamus. De virginib. li. 3.

(25) *Act. 20 26.*

(26) *Acts. 17. 2*

(27) *Act. 26 22.*

(28) *Acts*
17.10.11.

And how could the (28) *Bereans* haue examined his doctrine by the Scriptures, if hee had deliuered anie thing not taught in the Scriptures?

(29) *Galath.*
1.8.9.

Yea, *Saint Paul* was so farre from preaching any other Doctrine then that which was written (29) that hee denounced him to be accursed, whether hee were man or Angell, that should teach otherwise. I knowe *Bellarmin* would clude that place by two seuerall answeres, yet all in vaine.

(30) *De ver
bo Dei non
script. lib. 4.
cap. 10.*

First, (30) he saith that the Apostle speaketh not onely of the word written, but of euery word, whether it be written, or it be by tradition. But besides that hee beggeth the question, he hath the wordes of the Text, and the testimonies of the Fathers, and of some Popish writers against him. For the Apostle speaketh of that worde, which hee and the rest of the Apostles preached, and therefore he saith;

If wee or an Angell, preach otherwise then that which wee haue preached; And what

what worde hee preached, I haue
proued before: not any traditions,
but the written word. If it be true
which *Irenaeus* and *Nicephorus* doe
write, that what the Apostles preached
at first, was afterward by the
will of God set downe in the scriptures:
it must be acknowledged that they
preached no traditions, seeing we can
finde no traditions penned by the
in their Epistles. And though they
had bene traditionous when they
were preached, yet they ceased to be
traditions, when once they were
written by them.

*Iren. li. 3. c. 1.
Niceph. hist.
lib. 2. c. 34.*

Againe, the Fathers restraine the
words of the Apostle, to the scriptures,
as if he were accursed that
would preach any thing not contained
in them. *Augustine* is most plaine
therein, *Whether concerning Christ, or
concerning his Church, or any other thing
that pertaineth to our faith or life, I will
not say, if wee, (for we are not to be compared
to him, who saide, if wee) but euen as he
going forward, added, If an Angel
from heauen, shall preach vnto you,
besides that which ye haue receiued in*

*Vobis annun-
ciauerit quicquid
in scripturis
legalibus &
euangelicis
accepistis,
anathema sit.*

232 *Nothing to be preached,
the scriptures of the lawe and the Gospell,
let him be accursed.*

*Cont. lit. Pe-
tilian. lib. 3.
cap. 6.*

*Sum. mora.
sum. 72.
cap. 1.*

*Bellarmin. de
verbo dei
non script.
lib. 4. 10.*

*Basil likewise teacheth, that bea-
rers, who be skilfull in the scriptures,
ought to examine those things which bee
deliuered of their teachers. And to re-
ceiue those things which be agreeable to
the scriptures: and to reiect those that be
not. And produceth this testimonie
of the Apostle to proue it: which
had bene an impertinent prooffe, if
the Apostle had spoken as well of a
word not written, as of a word writ-
ten.*

The Cardinall mentioneth both
these testimonies, and would auoyd
them, by saying, that they doe not
of purpose expound this place, but
doe proue by this place, that it is *not*
lawfull to auouch any thing contrary to the
scriptures. Yet cannot he deny but that
they doe alleadge this place of the
Apostle. And I hope he will not say,
but that they doe deliuer the true
sense of it, and doe alleadge it accor-
ding to the true meaning of the A-
postle? Doth the Cardinall thinke
that such learned fathers would giue
one

one sense of it, when purposely they expound it, and another sense, when they alleadged it, to prooue a point which they haue in hād: This were to wrest the scripture, to make it serue their present turne. I hope he will not so iudge of such reuerend men.

And to say, that they onely proue thence, that it is not lawful to auouch any thing contrary to scripture, is to alter and inuert their words. Doth not *Augustine* say, *præterquam quod accepistis*, besides that which you haue received, but of that afterward. And if by that place, they proue that nothing must be taught contrary to the scriptures: then must they not hold with the Cardinall, that the Apostle speaketh of each word, as well written, as not written, but onely of the written word. And so the Cardinall maketh them to confute him. *Chrysostome* purposely expounding the place, saith, *Paul preferreth the scriptures, before angels comming from heauē.* *In Galat. 1.* Si uel paulum euangelizantem. As also that *Paul* doth not say, if they preach contrary things, or if they subuert the whole Gospell, but if they preach *præter*

*euangelium,
quod acce-
pistis.*

*Quam illud
quod contine-
tur in euan-
gelij & in
epistolis & in
sacra scrip-
tura, implici-
te vel expref-
se Thom. in
Gal. 1.*

but euen a little beside the Gospell, which
ye haue receiued, let them be accursed.

Thomas Aquinas their Angelicall
Doctōr, professedly expounding that
place, doth write, that nothing is to be
preached, but that which is conteyned in
the Gospells and in the Epistles, and in
the holy scripture, implicite ly or expresse ly.
Will they say that their Traditions
are conteyned in the scriptures, ei-
ther expresse ly, or by way of implica-
tion or consequent? then are they not
vnwritten verities as they tearme
them.

A second answer of the Cardi-
nall is this, that the Apostle by *Præ-*
ter, vnderstood *Contra*. And there-
fore did not forbid new doctrines
and precepts, which were besides
those that were deliuered: but one-
ly doctrines and precepts contrarie
to the former. Yet will not this serue
his turne. For in matters of faith and
religion; *præter* and *contra* are both
alike. Whatsoeuer is taught as neces-
sarie to saluation, if it be besides the
scripture, must be condemned, as
well as that which is contrarie to
the

the Scriptures. The reason is, because the Scriptures conteyne all thinges which Ministers are to teach, as necessary to saluation. And therefore Paul told *Timothae*, that they were able to make him wise vnto saluation: And were profitable to teach, to improue, to correct, and to instruct in righteousness. Two of which, respect mens mindes, what they are to know and belecue as the truth, and what they are to reiect as errors. Two of them respect their maners, what sinnes they are to auoyde, what duties they are to performe. Is there any thinges needfull to bee taught the people, but these things? And because the Cardinall answereth, that the Scriptures are profitable for all these things, but not sufficient. Consider the wordes of the Apostle following, where hee declareth the end of this profitableness: namely, *that the man of God may be absolute, being made perfect to all good works.* By the man of God, he meaneth the Minister of the Gospel. That tytle had he in his former Epistle giuen vnto *Timothie*. And

2. Tim. 2.
15. 16. 17.

Verse. 17

1. Tim. 6. 11.

1. *Tim.* 6. 11 And *Lyra* saith, the man of God
Homo dei. 1. was one ordeyned to the diuine office, such
ad diuinum a one as *Timothie* was. If then the Scrip-
officium or- ture being profitable for those foure
dinatus, qua- vses, will thereby make a Minister
lis est n. of the Gospell absolute and perfect
Lyra in for each good worke belonging vn-
2. Tim. 3. to him: he is not to teach any things
 ouer and besides the Scripture.

Theophylact thus writeth on the
In Gal. 1. former place; *Hee doth not inferre, if*
they onely preach contrary things: but if
they preach that which is beside that
which we haue preached: that is, if they
shall adde any thing, that is but a very lit-
tle more, they are subiect to the curse.

And indeed it may seeme strange,
 that the Papists are so earnest to haue
 vnwrittē traditions as wel preached,
 as written truthe, seeing the things
 written are more certaine, more ex-
 cellent and necessary, and require a
 long time to bee all taught and lear-
 ned. They are more certaine, because
 all men are more certainly assured,
 that the Scriptures, & the doctrines
 conteyned in them, bee the word of
 God, then that vnwritten traditions
 be

be his worde. Bellarmine confesseth that nothing is better knowne, nothing more certaine then the sacred Scriptures, which bee conteyned in the writings of the Prophets & Apostles: that he must needs be most foolish, who denyeth that they are to be beleued. And produceth 5. inuincible and infallible proofes, that they are the very word of God. Whē he commeth to speake of traditions, he alleadgeth no such proofes: but onely goeth about to prooue, by 4. places of Scripture, which haue bene long agoe answered, that there are some traditions: though neyther he, nor any of his fellowes, can tell what they are, nor can make a perfit Catalogue of them; so vncertain are they. Indeepe hee deliuereth fīue rules, whereby true traditions may bee discerned from false and counterfeit traditions: yet those rules are grounded on the authoritie of men, and do not infallibly proue them to bee the word of God. Yea, he teacheth, that al traditions haue not the like authoritie: some haue diuine authoritie, some haue Apostolical, some ecclesiastical.

*De verbo
Dei lib. 1.
cap. 2.*

*De verbo
Dei non script.
lib. 4. cap. 5.*

*De vero. Dei
non script.
lib. 4. cap. 9.
Ibid. lib. 4.
cap. 2.*

astical. And therefore all of them cannot haue the same authority with the written word, which himselfe before proued to haue diuine authoritie.

And how do they know any thing to bee a tradition, but by humane writings and histories? which as the Cardinall confesseth, *can breede but humane beleefe, wherein may be falshood.*

De effect.

sacram. lib. 2.

cap. 25. sine.

Neither are they so necessarie and profitable as the Scripture. It is able to make a man wise to saluation. It is the seede of regeneration. It is the foode of our soules. It is the sword of the spirit, to defend vs from the Diuell. It bringeth vs to faith and saluation; as before I proued. Can such profite bee reaped from traditions? Did euery any approued authour ascribe such vertue and efficacy to them? Did euery any Christian obeyne these benefites by them?

Moreouer, the things taught in the Scripture are not easily learned.

Epist. 3.

Augustine wrote, that the profunditie of the Scripture is so great, that he might bee might dayly prof. in them, if from the beginning of his c. yildhood, to his

his crooked old age, he should with greatest leisure, chiefest studie, and better wit, endeavour himselfe to learne them onely.

The Papists will not gain-say this, seeing they hold the Scripture to be very obscure. Pambo confessed, that in 19. yeeres hee had not learned to practise one lesson, taught him out of Psal. 39. to refraine his tongue from euill. How many yeeres then may our people require to learne the meaning and the practise of al things written in the Olde and New Testament?

*Socrat. hist.
lib. 4. c. 18.*

I would therefore wish our Popish Priests and people, first to learne how to vnderstand and practise all thinges that bee written: and when they haue learned all those, then to begin with traditions. It is no wisdom to contend much, and busie themselves greatly about traditions, before they haue learned and practised all things written, which be farre more certaine, more necessarie, and profitable. If they would take this course, I am assured, that there is not any one of them, though he liued to be

be as old as *Methuselah*, that would euer trouble, cyther himselfe or vs with traditions. But it skilleth not what doctrine Papists heare, if *Tollet* say truely; *That a countrey man beleeu- ing his Bishop, deliuering hereticall doctrine, doth merit by beleeuing.*

*Si rusticus
credat suo
episcopo pro-
ponenti ali-
quod dogma
haereticum,
meritur in
credendo.*

*Instruct. sa-
cerdot. lib. 4.
cap. 3.*

SECT. IIII.

IN describing the second propertie of hearers, which was their beleeu- ing for a time, to shew what kind of faith that was, I taught, that there be diuers kinds of faith; one proper to the elect, and others common both to them and to the reprobate. I may iustly feare, lest that doctrine will not be receiued of all my coun- trey men and neighbours, because the contrary is taught by many Ro- mish Rabbines. The Catechisme of the (1) Tridentine Counsel teacheth;

(2) *Annot: That though there bee diuers degrees of faith, yet it is but one in kind.* The (1) Rhemistes holde, that the dead faith,

(3) *Comment. whereof S. Iames speak-eth, and the Ca- in Act. 9.2. tholicke faith is all one.* (3) *Maldonatus* scoffeth

(1) *Part 1.
cap. 1. p. 9.*

(2) *Annot: in Iam. 2.
sect. 11.*

(3) *Comment. in Act. 9.2.*

scoffeth at them, who make three kinds of faith, Historicall, Miraculous, & Iustifying. (4) Bellarmine maintaineth it very stiffly, that there is but one faith: And that the historicall faith, the faith of miracles, and the faith of promises, are all one: and that this is the iustifying faith.

(4) *De Romo pontif. lib. 3. c. 21. Et de iustificat. lib. 1. c. 4.*

Lest I bee mistaken, I would haue you to vnderstand, that I acknowledge that there is but one faith, in respect of the obiect, or of the things which are to be beleeued. In regard whereof, the Apostle saith; *There is one Faith, one Baptisme*: Meaning, that we all beleeu the same thing, as we are all baptised with the same rite: (6) as Bellarmine doth truely expound it. And in this respect (7) Augustine taught, that there was but one faith of all beleeuers. *Eadem credentium fides una*: But one faith of all them which beleue the same things. And in this respect the Fathers (8) write, that there was but one faith in all ages: that the beleeuing Iewes vnder the Lawe, and beleeuing

Ephes. 4. 5:

(6) *De iustificat. lib. 1. c. 4. Sect. Iam, vero catholici.*

(7) *De Trinit. lib. 13. 2.*

(8) *Leo de pass. Dom. serm. 14. August. de*

Natur. & grat. c. 44. & in Ioh. tract. 45.

Christians

*Fulgent. ad
Monum.
lib. 2. pauso
post initium.
(9) Detri-
mit. lib. 13.
c. 2.*

Christians vnder the Gospel, had one and the same faith, differing onely in the manner, not in the matter: they beleeued in Christ, who was to come; and Christians in him, already come. *Augustine* (9) sayd truely: *Aliud sunt ea qua creduntur, Aliud fides qua creduntur.* The things which are beleeued, and the faith whereby they are beleeued, are not one and the same. The former (saith he) consist in things which haue bene, which are, and which shall be: but the other is in the minde of the beleuer. And therefore, though there bee but one faith, in respect of the obiekt, and thinges to bee beleeued: yet there may bee diuers kinds of faith, differing much one from another, in respect of the habite, or facultie of the minde, whereby we doe beleeuie them: because all persons doe not beleeuie the same things, after one and the same maner.

Againe, I doe confesse that there is but one true sauing and iustifying faith in all the Saints, and in all the elect. Though euery one of them
haue

haue a proper and peculiar faith of his owne; yet it is the same, with the faith that is in others. The faith of one, may differ from the faith of another in degrees: so as one is stronger, another weaker: but not in kinde, not in nature and substance. Yet there bee in other persons diuers other kinds of faith besides this, which bee not the same with it, but doe much differ in substance and kinde; not onely from it, but likewise one from another. The difference and diuersitie of these kinds, I haue in the Sermons going before sufficiently proued by testimony of holy writte: I will now' proue the same by the testimonies of ancient Fathers, and late Popish writers. And that first in generall, then in particular. In generall, that there is not onely one kind of faith, but diuers and seuerall kindes of faith.

SECT. V.

Most of the Fathers, and many
of the Romish writers haue di-
T tin-

(10) De

temp. serm.

181.

(11) In sym-

bol. hom. 2.

(12) In

Rom. 2. &

in Iacob. 2.

(13) De

sanct. Andr.

ser. 3.

(14) Sent.

lib. 2. dist.

22. D.

(15) In e-

pist. ad Rom.

4. initio.

(16) 2. a 2.

eqv. 2. art.

2 & com-

ment in 1.

Per. 1. 8.

(17) Sum.

part. 4. tit. 8.

cap. 2. sect. 1.

(18) Serm.

6. cap. 2.

(19) Compend: theolog: lib. 5. cap: 21. fine. (20) Com-

ment us Ioh: 6. (21) De temp: serm. 181.

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Divers kinds

stinguished betwixt these three; *Cre-*

dere Deo, credere Deum, & credere in

Deo: To beleue God, to beleue that

he is God, and to beleue in God.

As namely, (10) *Augustine*, (11) *Euse-*

bius, *Emussenus*, (12) *Beda*, (13) *Ber-*

nard, (14) *Lumbard*, *The* (15) *Ordi-*

naryglosse, (16) *Thomas Aquinas*, (17)

Antonius, (18) *Bernardinus de Senis*,

(19) *Iohannes de Combis*, and (20) *Fe-*

rrus. And I maruell much, that *Bel-*

larmino writing so much of the diffe-

rence and vnitie of faith, did neuer

mention this distinction, beeing so

rise in all Authours Now these three

doe so much differ among theselues,

as that they cannot possibly be actes

of one and the same faith in kinde.

First, they differ in respect of the

nature and properties of them. And

therefore (1) *Augustine* thus distin-

guished them: *Credere Deo, To giue*

credit to GOD, is to beleue that those

things are true which he speaketh. Credere

Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

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Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

Deo, is to beleue that he is God. Credere

in illūm, to believe in him, is to love him. So else-where hee saith of two of them: (22) There is great difference, whether a man believe him to be Christ, and whether hee believe in Christ: For the Devils believe him to be Christ; yet do not believe in Christ. Hee belieueth in Christ, who both trusteth in Christ, and loveth CHRIST. He that belieueth in CHRIST, by believing in Christ, CHRIST shall come into him; he after a sort is united unto him, and is made a member in his body.

To the same effect speaketh (23) Eusebius Emisenus: Credere Deo, is one thing: Credere Deum, is another: Credere in Deum, is another: which none is proved to doe, but he who devoutly trusteth in him.

The like difference doeth Bernard put betwixt them: (24) Credere Deo, is to give credit to his wordes: Credere Deū, is to confesse him to be euery where: Credere in Deum, is to direct all his hope unto him. Bernardine (25) likewise saith, that credere Deo, & credere Deū may be alts both of a dead & living faith:

(22) Multum interest utrum quisque credat ipsum esse Christum, & utrum credat in Christū. &c. De verb. dom. serm.

61.

(23) De symbol. homil: 2.

(24) Credere in Deum, est omnem spem suam in illum dirigere. De sanct. Andr. serm. 3. in fine.

(25) Serm. 6. cap. 2.

but the third onely, *Credere in Deum*, is an act of a lively faith. Seeing there is a faith, *Qua credimus Deo*, and a faith, *Qua credimus Deum*, and a faith, *Qua credimus in Deum*, and all these three doe so much differ one from another in their naturall properties, how can they al be one and the same faith? Againe, the same Authours shew a difference betwixt them, because some of them be sometime giuen as well to the creature, as to the Creator: another belongeth onely to the Creator. It is to be knowne, said Augustine, (26) that we ought to beleene the Church, but not in the Church, because the Church is not God, but the house of God. And in another place, (27) That wee may say of the Apostles; We beleene Paul, but we doe not beleene in Paul. We beleene Peter, but we doe not beleene in Peter. Ruffinus likewise obserued, (28) that in the Creede, we are taught not to say, *In Sanctam Ecclesiam*, I beleene in the Church: for then we should haue the same faith toward it, that we haue toward God. And further noteth; That in all Articles which

(26) *Sciendum est, quod ecclesiam credere, non tamen in ecclesiam credere debemus. &c.*

De temp. serm. 131.

(27) *Credimus Paulo, sed non credimus in Paulum &c.*

In Iob. 7. tra 23. 7.

(28) *Exposit in symbol.*

concern

concerne the Godhead, the proposition, In, is added: but in those that concerne the creatures, it is omitted. And-by it, is put a difference betwixt the Creator, and the creatures, betwixt diuine and humane things.

Though the Rhemistes, finding that they can call on none but in whom they doe belecue, doe (29) teach, that we may beleue in the Saints, that so they my bee inuocated. Yet is that their assertion condemned; not onely by the (30) Fathers of former ages, but also by their owne (31) fellowes of late time, who with one consent doe teach, that though we may beleue others, yet we must beleue in none but God alone.

As therefore that feare and reuerence, that seruice and worshippe which we owe to men, as well as to God, doth differ in kinde, from that which wee doe giue onely to God. So that faith which wee haue as well toward men, as toward God, must needs differ in kind from that which we haue in God onely.

T 3

Lastly,

(29) Annot.

on Rom. 10.

14. sect. 14.

(30) Greg.

Nazian. de

theolog.

orat. 4.

Cyril thesaur

sanct. lib. 12

cap. 15.

August. in

Psal 77.

(31) Lumb.

sent. lib. 3.

dist. 23. d.

Tho. Aquin.

in Ioh 6. 29.

Coster. en-

chirid. cap.

14. de vene-

rat. sanctior.

p. 467. Fe-

u. odent. dia-

log. p. 45.

Ferus in

Ioh. 14. 1.

- Lastly, many writers teach a manifest difference of these three, in respect of the persons in whom they are found. *Augustine* sayeth, (32) that the faith which worketh by loue, (namely, Credere in Deum; onely the seruants of God haue, onely the Saints of G G'D, onely the sonnes of Abraham by faith, onely the sonnes of loue, onely the sonnes of promise. And when I come to speake of Iustifying faith in particular, I shall prooue, that this belongeth onely to the elect.
- But the other kinds are found in others: Saint *Iames* teacheth (33) that the Diuels belieue there is a God, and but one God: they knew Christ when hee was, euen the holy one of God. *Augustine* (24) sayd, the Diuels belieued, ipsum esse Christum, that he was the Christ: nec tamen in Christum crediderunt: yet they did not belieue in Christ. Likewise, (:5) Credere ipsum esse Deum, & Demones possunt. Yea, hee further saith, (26) Not onely the Diuels, but likewise the Pagans, credunt Deum. (37) *Bernard* writeth thus; Deum & Deo credunt Demones
- (32) *Soli serui Dei, soli sancti Dei. soli fide filij Abraha, soli filij dilectionis, filij promissionis. Romul. 17.*
- (33) *Iam. 2. 19. Mark. 1. 24. 34.*
- (34) *De verb. Dom. serm. 61.*
- (35) *De temp. serm. 181.*
- (36) *De cognit. vera vna. cap. 37.*
- (37) *De sancti. Andr. ser. 3.*

Demones non in Deum. (38) The Mai- (38) *Lumb.*
 ster of Sentences, that *Diuels, and vic-* *f m. lib. 3.*
ked men, and false Christians may crede- *dist. 23. d.*
re Deum & credere Deo. *Ferus,*
 (39) that it is not all *one thing*, *Crede-* (39) *Com-*
re Deum, credere Deo, and credere *ment. in*
in Deum: vngodly men can doe the two *Ioh. 6.*
former; but onely godly men do the last.
 (40) *Thomas Aquinas* hauing distin- (40) *Com-*
guished all three, sayth, the two first *in 1. Pet. 18*
suffices not, because all men credunt De-
um: and Heretickes credunt Deo, be-
cause they beleue those thinges to
be true which be written by the Pro-
phets and Euangelists, concerning
God & Christ. Who then can thinke,
that the faith which Diuels, Pagans,
wicked men. vngodly men, false and
counterfaite Christians, and Here-
tickes haue, is the seife same in kind,
in nature & substance, with that faith
which God bestoweth on the elect,
on them which be his children, be
holy and iust? As they are better be-
loued of God; and in more fauour
with God; so assuredly they be en-
dued with a better kinde of faith,
whereby they are made partakers of
that his fauour and grace.

SECT. VI.

BVt to leaue those Authours, and that distinction, let vs come to other writers, who in other termes set forth diuers kinds of faith. Bernard saith, that there is a fourfold faith; *A dead faith, a fained faith, a peruerse faith, and a right faith*: which he also called, a Catholicke faith. In the first (saith he) are proud men, riotous, couetous, theeuers, robbers, and such like. In the second, are men disobedient to spirituall Fathers, vnthankfull for heauenly gifts, who are without brotherly affectiō, without peace of charity, accusers of their brethrē, louers of pleasures more thē louers of God, hauing a shew of godlinesse, but denying the power thereof. In the 3. are Hereticks, listēd vp against God, proud of their errors, and blasphemers against God. In the last are meeke men, patient, gentle, humble, chaste, louers of God & their neighbours, & ready to euery good worke, waiting for the redēption of the sons of God. And her eckoneth euery

Fides mortua, fides ficta, fides peruersa, fides recta.

In cōna.

Domin.

serm. 10.

every one of these, as a faith of some Christians. Will any man say, that all these are one and the same faith in substance and kinde, and differ onely in degrees? hee might as well say that crooked and straight, heate and cold are the same qualities.

Tollet the late Cardinail, in plaine terms acknowledgeth diuers kinds of faith. *There is one kinde of faith, whereby we beleene and doe assent to the doctrines reuealed, and propounded by the Church to be beleued, which Cyrill called a dogmaticall faith. There is another kinde of faith, whereby we doe not onely assent to the doctrines, but also doe beleene, that the things which we aske to be done shall be accomplished by God: which we call an assurance.*

Est unum fidei genus, quacredimus & assentimus dogmatis reuelatis & propositis per ecclesiam ut creduntur, &c. Alterū fidei genus est, quā non tantis dogmatis assentimus, sed etiā id quod ferimus, efficiendum a

Stella also as plainely maketh two kindes of Faith. *There is a faith (saith he) whereby we beleene whatsoever is to be beleued, and this is a theologicall vertue. There is another faith, which is a certaine confidence, to wit, that whereby we beleene, that the Lord will giue vs that which we aske of him.*

I could produce more witnesses speaking

*Deo credimus. Quam
fiduciam etiam
appellamus. Tollet.
in Luc. 5. an-
not. 36. Est
fides qua cre-
ditur quic-
quid creden-
dum est, &
hec est virtus
theologica.
Altera, que
confidentia
quedam est,
scilicet qua
credimus
quod donabit
dominus ut
quod ab eo
petimus,
Stella in
Luc. 5. 10
cap. 145.*

speaking to the same purpose, but I spare them, till I come to speake of the severall kindes by themselves, yet consider that not onely the ancient Fathers, but likewise some great Clearkes in the late Romish Church, haue made diuers kindes of faith. Why then should we be condemned as Heretikes, for teaching the same.

SECT. VII.

LET vs now come to the severall kinds of faith in particular. And let vs first consider a little, touching iustifying faith. It may be you will mislike two things in that description of it, which I set downe in one of the precedent sermons. The one respecteth the nature of it, the other respecteth the persons that be endued with it, because some of your side teach contrary thereto.

1. Touching the nature of it, I shewed that by it a Christian doth apprehend and apply to himselfe, all the promises of God in Christ, and
all

all the merits of Christ, for his present iustification, and for his future saluation. I know it as well as you, that many of your learned mē teach the contrary: and therefore I feare, that you will rather belecue them then me. The Rhemists say, that to apprehend Christs righteousness by faith, is a phantasticall apprehension of that which is not. And that it is a false faith. And afterward, that the Apostle karie not speciall faith, the forged faith of Protestants, whereby euery one of these new Sect-maisters, and their followers, (as it pleaseth them in the meeknes of their spirit to tearme vs) belecue, their sinnes are remitted, and themselves shall be saved. And else-where, that a speciall faith, is a forged faith, that neither Paul nor Iames, nor any other sacred writer, euer knewe or spake of any such faith.

Annot. on
Rom. 3.
Sect. 7.

Annot. on
Hebr. 11.
Sect. 6.

Annot. on
Iam. 2. 26.
Sect: 1.

Cardinall Bellermine maintaineth that Faith is neither Fiducia, an assurance of Gods mercie, or the Pardon of a Mans owne sinnes: nor yet Notitia a cknowledge of such thinges: but only

De iustifi-
ca. lib. 1.
cap. 5. 6. 7.

Promptuar.
cathol. in fe-
rit. 5. hebdo:
1. Quadra-
ges:

Haereticis re-
stringent ad
solam pro-
missionem
misericordiae
specialis. De
iustif. lib. 1.
cap. Sect. I.
itaq. tribus.

but onely a firme and certaine assent to the truth of those things which God hath propounded to be deliuered. Doctor Stapleton calleth them Heretickees, who place the whole nature, propertie, vertue, and greatnes of faith, in a particular application of Gods generall promises to Believers.

Indeed that which they say is true, if there were no other faith taught in the word, nor wrought in the hearts of Christians, then that which is generally taught and found in the present Romane Church. But they which vnderstand the word aright, and are iustified by Faith, do know and feelee another kinde of faith farre surpassing that. Bellarmine doth much wrong vs, and more trouble himselve in this point then needed. He saith that they differ from vs in the obiect of iustifying faith, because we (whom he commonly calleth by the name of Heretickees) doe restraine it to a sole promise of a speciall mercy. And afterward spendeth many chapters, in prouing, that the obiect of a iustifying faith, is not a speciall

ciall mercy, *but all things which God De iustifi-*
bath revealed. For we doe not hold, *cat. lib. 1.*
 that the promise of a speciall mercy *cap. 8. 9. 10.*
 to a man in particular, is the object
 of a true iustifying faith, vnder the
 new testament we finde none such
 made to any of vs: The generall pro-
 mises of mercy in Christ are the ma-
 teriall objects, which being indefinit-
 ly propounded, it is an acte of faith,
 to make a true Christian to apply
 them particularly to himselfe.

But to come to the matter now in
 question. It may easily be proued,
 that a iustifying faith, is not onely an
 assent to the truth of things reuea-
 led in the word, but likewise an ap-
 prehension, and particular applying
 of the generall promises of Gods
 mercies, and Christs merits, for the
 remission of sinnes. In the scriptures
 faith is called a receiuing of Christ. *Ioh. 1. 12.*
And a receiuing of the promise. Can *Gal. 3. 14.*
 there be a receiuing of a thing, with-
 out application? was Christ recei-
 ued generally of all together, for all
 together: and not particularly by
 euery one for himself? When *Thomas*
 said

Ioh. 10. 29.

*Gentiu fidem
pradicat atq;
commendat.*

I. Ioh. 20.
Tract 127.
Galat. 2. 20.

* *Quid paras
dentē & ven-
trem, crede,
& māducasti*
I. Ioh. tract. 25
*Credere in
Christum, est
māducare
panē vivum.*
Tract. 26.

saide to CHRIST, *My God, and my Lorde.* Did not he especially and particularly applye Christ and his benefites to himselfe, who was GOD and Lorde to all true Christians? Yet Christ gaue it the name and Tytle of Faith, saying vnto him: *Because thou hast scene mee, thou believest:* And maketh that his faith, the very same with their faith, who were blessed for belicuing, when they had not scene. Yea, with the faith of Gentiles. For *Augusti:* thinketh he did thereby preach and commend the faith of the Gentiles.

When Paul saide, *Christ hath loued me, and giuen himselfe for mee:* Did hee not applye particularly to himselfe, Christ and his benefites? yet this hee did by that faith, whereof hee spake immediately before, euen by that faith in the Sonne of God, whereby he then liued.

Is not Christ that bread which must nourish our soules? and is not Faith the eating of him? as himselfe declareth at large. *Ioh: 6.* Whervpon *Augustine* said, *What preparest thou thy teeth and thy belly? beliene, & thou hast eaten.* And

And can there be any eating, vnlesse there be a speciall Application of the meate to the person that is fed? Doth not euery one pray in particular for speciall mercie? And is not euery one to belieue, that what he asketh he shall obtaine?

And certaine it is, that whosoever doth worthilie by Faith, receiue the sacrament of the Lords supper, hee doth by faith particularly receiue Christ and all his benefites, and particularly applyeth all the promises of Gods mercies in him.

Bellarmin confesseth, that they agree with vs, that Faith is necessarily required for the profitable receiuing of the Sacrament. *De sacram. in gener. lib. 1. cap. 2.*

And is there not an Analogie betwixt the signes, and the thing signified? Looke then how wee receiue the outward Signes, so must wee by faith receiue the thing signified.

As therefore euerie one doth particularly with his owne hand receiue to himselfe, and for himselfe, the outward signe: So euery one that belieueth, doth particularly receiue
to

to himselfe, and for himselfe, Christ and all his benefites.

Let vs come to the Fathers. It may be some of you will neither yeeld to scriptures alleadged by vs, nor yet to any reasons, vnles you may heare the Fathers speake as we doe.

(1) *Non credit in Deum, qui non in eo solo collocat totius felicitatis suae fiduciam.*
De duplici Martyr,
Sect: 40.

(2) *Est etiam hoc caute legendum.*
Annot. in Cypri:

(1) That godly Martyr Cyprian said, that although a man daily rehearsed all the articles of the creede: Yet he doth not beleene in God, who doth not place in him onely, the assurance of his whole felicitie: he holdeth that faith is a confidence or assurance, and not in generall, of the happines and saluation of all Gods children, but in particular of his owne happines. This his assertion doth so gall the Papists, that (2) *Pamelius* said, it must be read warily: because he knewe that if it were reade in the very sense which the words did beare and the author meant, without some corrupt glosse contrary to his meaning: it would iustifie our doctrine of faith, and make most of the popish crew, who haue no confidence of their owne saluation, but an assent to the truth of

of Gods worde, to be a company of vnbelieuers. The same Father saith, (3) *Quanto*
(3) *That how much Faith we bring thither* *illuc fidei ca-*
to receiue, so much we draw of Gods ouer- *pacis afferi-*
flowing grace. *mus tantum*

This is appointed of God, (saide *gratie inun-*
(4) *Ambrose*) that hee who belieueth *dentis hauri-*
in Christ, should bee saued without *mus. Epist.*
works, by faith only, receiuing freely 2.
the remission of sinnes

To the like effect speaketh *Hesy-* *stitutum est*
chius, (5) Grace of mercie, is both of- *a Deo, ut*
fered, and also apprehended by faith *qui credit in*
alone without workes. (6) *Augu-* *Christum,*
stine maketh Faith the hand, whereby *saluus fit sine*
euery one must lay holde of Christ, *opere, sola fi-*
now sitting in Heauen. Is not that *de gratis ac-*
more then a bare assent to thinges re- *cipiens remis-*
uealed? Is not this a speciall Appli- *sionem pecca-*
cation? *torum. in*

When the same Father stirred vp 1. *Cor. 1.*
his owne soule with these wordes, (5) *Gratia*
ex miserecor-
dia, & prae-
betur, & fide comprehenditur sola sine operibus. In Leuit:
lib: 4. cap: 2. (6) Quomodo in caelum manum mita-
tam, ut ibi sedentem teneam? fidem mitte, & tenuisti.
In Job. 11. tract. 50.

V

(7) Let

(7) *Dicat anima, omnino secura dicat, Deus meus es tu, qui dicit anime nostra, salus tua: ego sum, dicat secura, non faciet iniuriam cum hoc dixerit im; faciet si non dixerit.*
In Psa. 32. conc. 2.

(8) *Ecce credimus in Christum,*

quem fide accipimus. In accipiendo novimus quid cogitamus: modicum accipimus, & in corde saginamur. De verb. Dom. term. 33. (9) Sola autem fide certam de us cōceperunt fiduciam, procul eas videtes ante quatuor generationes, &c. Tamen certa de ipsis erat us persuasio, ut etiam eas salutarent, &c. Fides quod illud (acceperunt) est expectare, & de us considerare. Si ergo considerare est accepisse, nobis quoque licet accipere, in Hebr. 11. homil. 23. Theophilact. on Ephes. 6. 16. Neq̃, verè huius religionis cognitione fidem
ceine

(7) *Let my soule say, yea, let it altogether confidently say, Thou art my God, who doth say to my soule, I am thy salvation, &c. Did hee not in particular appropriate and apply to himselfe the generall favours and mercies of God, and made him, who was God ouer all, to be his God in particular? And when he sayd, (8) Behold we beleeve in Christ, whom we receive by faith: In receiving, we know what we thinke: we receive a little, and are fed in the heart: he shewed the nature of faith to be rather an apprehension, and application, then an assent.*

Chrysostome writing of the promises made to the Patriarches, and of the maner how they received them, saith thus: (9) They did by faith alone con-

receiue a certaine assurance of them, seeing them a farre off, before foure generations: they had such a certain perswasion of them, that they did euen salute them, as Sea-faring men doe a farre off see the Cities desired, which they salute before they enter into them. Thou seest that this (they received) is to expect and haue confidence of them. If therefore to haue confidence, is to receiue, We also may receiue them. Wherein he declareth the nature of faith, not to consist onely in an assent giuen to the truth of things reuealed, but a confidence and assurance of the promises of God made to man. And that by this confidence beleeuers are saide to receiue the promises. And that as they then received the promises, by that their confidence, so also we now by the like confidence are to receiue them.

hoc loco dicit, sed eam que nihil habuimus, facit ut futura tam certa habeamus, quam habemus presentia.

(10) *Indubitabilis & ininducibilis spes, tam eorum, que a Deo nobis premissa*

Damasen, expounding the Apostles description of faith, that it is the ground of things hoped for, hath these words, (10.) Faith is an undoubted and undudge-able hope, as well of those things which are promised vs of God, as of obteyning our petitions. If then any man may

sum, quam assentionis nostrarum petitionum. De orthodox. side. 4. 11.

(11) *Sed adde adhuc, ut & hoc credas, quia per ipsum tibi peccata donantur. In annunciat. Marie. serm. 1. initio.*

(12) *Nisi quod non erat de membris Christi, nec pertinebat ad eum De christi merito ut suum presumeret; suum diceret quod illius esset, tanquam rem capitis membrum. Ego vero fidenter quod ex me mihi deest, usurpo mihi ex visceribus domini, quoniam misericordia effundit. In cantic. serm. 61. medio.*

particularly aske the forgiuenes of his owne sinnes, and the saluation of his owne soule, he may in particular belecue, that his owne sins shall be pardoned, his owne soule saued. Bernard is plentifull this way, thus he saith, *If thou beleuest that thy sinnes cannot be blotted out but by him, against whom onely thou hast sinned, thou doest well: but yet adde more, that thou also beleue this, that thy sinnes are forgiven thee by him.* Is not this a speciall faith? Is not this more thē an assent in (11) generall to things reuealed? Is not this the faith so much impugned by our late papists? And for a speciall application of Christs merits vnto vs, for the pardon of a mans owne sinnes, and the saluation of his owne soule, he speaketh as plainly, (12) *But that Came was not of the members of Christ, nor had any thing to do with the merit of Christ, that he might presume the same to be his, he would haue called*

that

that his owne, which was Christs, as the oth. sanct:
member doth that which is the heades. lib. 4. in Io-
Thereby teaching, that the true be- han. Ferns.
leeuer, being a member of Christ, p. 265.
doeth call that his owne which is 14. Non
Christs, and doth without sinne pre- enim semper
sume, that the merit of Christ is his fides est, quod
in particular. And therefore in the nos fidem di-
next words he saith thus of himselfe: cimus: fidem
Whatsoever is wanting unto me from my not dicimus,
selfe, I boldly take it unto me, out of the assentire ijs,
bowels of the Lord Iesus, because they qua diuinis
flow out with mercy. scripturis

Let vs descend to the Popish wri- produntur,
ters: we may finde many of them to & que eccle-
iump with vs herein: Ferns was sia credenda
commended by Sixtus Senensis, to be proponit. Co-
(13) a man excellently learned in the di- met. in Mat.
vine Scriptures, whose equall in the office 8. lib. 2.
of preaching the Gospell, the Catholicke (14) Secun-
Churches of the Germanes haue not in dum scriptu-
this our time. Yet doeth hee in many ram fides non
places condemne the Popish de- aliud est, nisi
scription of faith, and approue ours. fiducia mise-
(14) That is not alwayes faith, which we recordia di-
nine, promisse
in Christo. ibid. Non apprehenditur manu, corporis, sed
manu cordis qua est fides. Ferns in Ioh. 3. 16.

call faith: we call it faith, to assent to those things which be delivered in the diuine histories, and which the Church proponeth to be believed. The Scripture speaketh farre otherwise of Faith: For according to the Scriptures, faith is nothing else but a confidence of Gods mercy, promised in Christ. And he bringeth Abrahams example for prooffe thereof. And of this faith (saith hee) mention is made in the Gospell, where it is sayd; Hee that belieueth in the Sonne of God, shall not bee condemned. The faith which the Scripture commendeth, is no other thing, then to trust to the free mercy of God: this is the true faith, whereby the iust man liueth: this alone is it which God requireth of vs. An example of this faith we haue in the Centurion: for we do not read, that he rehearsed the Articles of faith, but that he came to Christ with great trust. These wordes make so much for vs, that *Sixtus Senensis* (15) sayd of them, that hee seemeth to allude to the error of them, who teach, that iustificing faith is nothing else but an assurance of Gods mercy, forgiving our sinnes through Christ. And

Dom-

(15) *Bibliothec. sanct. lib. 6. annot.*

Dominicus Soto tooke vpon him to confute him in that poynt: but *Michael Medina* defended him against *Soto*. And else-where he speaketh as fully for vs: (16) *To belicue in Christ* (saith hee) is not to know his works: for *Sathan* knoweth this: neyther is it to remember or thinke with himselfe, that *Christ* hath suffered and risen againe: for euen vngodly men remember these things, and thinke of them, and yet are made nothing better. But it is with certaine, sure, and stedfast trust to take hold of *Christ* and all his benefits: and to sticke to them with all the heart, all the soule, and all the strength.

Pighius in his booke of controuersies, dedicated to the Pope *Paulus*, 3. dooth teach, that although Faith, as it is vsually taken by ecclesiasticall writers, bee that habite of the minde, whereby we do certainly, and without any doubting, assent to those things, which for our saluation, are reuealed of God, to his Church, (17) *qua Dei verbo, veritatiq, ita innititur, ita fidei fidelis anima, vt absq, vlla hesitatione, quicquid illud sit, velut si manibus teneret, certum habeat, &c.* Controuerf. 2. de fidei & Iustificat. fol. 40. 41. in 80. Paris. 1542.

(16) *Sed est certa firma & stabilis fiducia, Christi sum omnino, eius bona complecti, eiusq, toto corde, tota anima, totiq, viribus inherere.* In Ioh. 6. 29.

(17) *Huic fides, & rationis mentisq, assensus, quo perfectas fides dici possit, adiuncta esse debet, etiam animus, certa quadam, fir-*

mag, fiducia,

Yet vnto this faith & assent of reason and the minde, that it may be called a perfect faith, there ought also to be adioyned a certaine sure and firme trust of the heart, whereby the believing soule doth so stay vpon, & trust to the worde and truth of God: that without all doubting, whatsoeuer it is, he hath it, as sure as if he held it in his handes. And hee further addeth, that this is the Faith, and not that assent of reason, which the Lord euery where required of them, whome hee vouchsafed to heale. Of that he spake, when he saide, *Daughter be of comfort, thy Faith hath made thee whole.* And

(18) *Enarrat. in Luc. 5.*
Imò etiam si
peteret illa
dimitti, si
non confide-
ret & certif-
si nè crede-
ret, illa sibi
amittenda,
numquam di-
mitterentur.

this is the same Faith, which maketh prayer effectually, & which Christ and Iames require in them that pray.

Didacus Stella, (18) hauing distinguished of faith, that there is one to belieue, whatsoeuer is to be believed, called a Theological vertue: another is a Confidence, by which we believe that the Lorde will giue whatsoeuer we aske.

He saith, that without this faith, i. this Confidence, our sinnes cannot be for-

forgiuen. For although a man belieue all things contained in holy Scriptures, to be true, and all things which the Church belieueth: yet if he should not trust, and most certainly belieue, that they shall be forgien him, they should neuer be forgien him. And saint James saith; Let him aske in faith, nothing doubting.

(19) *Fides dupliciter accipitur. Uno modo pro habitu credendi, secundum quam assentimur veritatibus sacre scripturae, &c. Alia est fides qua confidetur, qua petit aliquis a Deo confidenter sperare & credens certissime se conse-*

To the like purpose doth he afterward distinguish of faith, & describe the later kinde: saying, (19) Faith is taken two wayes; One way for the habite of belieuing, according to which we doe assent to the trueths of the Scripture. And this is the Faith, without which it is impossible to please God. And this is one of the three Theologicall vertues. 1. Cor. 13. And by this faith, a believer differeth from an Infidell.

quantum a Domino, id quod postulat, que fides necessaria est

There is another faith, which is called a Confidence, whereby a man asketh of God confidently, hoping and belieuing most certainly, that he shall obtaine of the Lord, that which

sime se consequatur a Domino, id quod postulat, que fides necessaria est

eranti, alias nihil unquam impetrabit. Enarrat. in Luc. 7.

he

(20) *Hoc in loco non accipitur fides promentis assensu, sed pro voluntatis fiducia, ut recit. Euthymius, que significatio frequens est in scripturis. In Luc. 12. annot. 52.*

(21) *Proinde, relictissime, ut apparet, dicetur nomine fidei in euangelis, cum citabitur aut salus aut consecutio omnium qua volumus, complecti verumq., & assensum illum firmum in credendis de Deo ac Christo, & fiduciam ex illius bonitate conceptam. &c. Concord. E. uang. cap. 32.*

he asketh. Which faith is needfull for him that prayeth: otherwise hee shall neuer obtaine any thing.

If this be the faith required of them that pray aright, it is the faith of all Gods Saints, and of them which are iustified, for they pray often, and are heard. And if this man write truely, then those who teach, and haue no other faith, then an assent to the truth of things reuealed, can neuer obtaine pardon of their sinnes, nor haue their petitions graunted.

Toller taught, (20) and that out of Euthymius, that Faith in many places of scripture, is takē, *Not for the assent of the minde, but for the assurance of the will.* Iansenius also writeth the same, (21) *Therefore most rightly, as appeareth, it may be saide, that by the name of Faith in the Gospells, whē saluation, or the obtaining of those things which wee desire, is ascribed vnto it, both these are comprehended: both*

that firme assent in things to be believed,
concerning God and Christ : and also a
Confidence conceyued from his goodnesse,
&c. For these two doe so cleaue together,
that neyther can there be any Confidence
without Credulitie, neyther can Creduliti-
e without Confidence, obtayne any thing
of God. And to the same effect after-
ward thus. (22) These two, to wit, Cre-
dulity and Confidence, seeme to be inclu-
ded together in the name (Faith,) when it
is set downe that the Lord sayd: Accord-
ing to your Faith, be it unto you; That
the meaning may be, As ye believe that I
can heale you, and for this doe trust that I
will heale you : So be it unto you.

If then, by the testimonie of these
Authors, Faith bee often so taken in
the Scriptures ; And if this be the
only Faith whereby we obtaine such
things at the handes of God : Why
should wee be condemned as Here-
ticks, for teaching such a faith? Ought
not we to haue such a faith in Christ,
for the saluation of our soules, that
those men had in him, for the curing
of their bodyes?

(22) *Hec duo, nempe credulitas & fiducia simul videntur includi in nomine (siquid) cum subditur dixisse dominus, secundum fidem vestram fiat vobis, ut sit sensus, si- cut creditis me posse vos sanare, & ob hoc confiditis me curaturum vos, ita fiat vobis. Concord. Euang.*

Though Stapleton denie this speciall cap. 35.

Con-

(23) *prop-
ter hanc fi-
dem, utram-
que & inter-
nam & ex-
ternam sani-
tatem dedit.*
*Promptuar.
domini. 18.*
post pentecost.

(24) *Per
fidem verbi
Dei, operan-
tis in nobis
veram con-
tritionem &
penitentiam
est, iustifica-
mus tanquā
per causam
quādam pre-
paratiam &
dispositiam.*

*Per fidem autem, qua absq̃ dubitatione, fir-
miter confidemus, nobis peccata nostra propter Christum
esse dimissa, iustificamur tanquam per causam suscep-
tiā. Antididag. Colonienf. de iustificat. hom. fol. 21.*
(25) *Non quomodo extra nos in ipso est, sed sicut & quan-
do eadem nobis (dum tamē fide apprehendimur) ad iusti-
tiam imputatur. ibid.*

Confidence, yet hee acknowledgeth
(23) that for one, and the same faith,
Christ gave them both outward & inward
health.

Paulus Burgensis saith, that Abra-
ham, by the Faith which was imputed to
him for Righteousnes, did not onely believe
that he should be the Father of many Na-
tions, but rather that he & his seed should
obtaine everlasting life in heauen.

In Genel. 15. Addit. 2.

The Diuines of Colone taught, that
(24) through the faith of the word of God,
working in vs true Contrition and Repen-
tance, and other works of preuenting grace,
we are iustified as by a certaine cause, pre-
paring and disposing vs. But through the
Faith, whereby without doubting, we doe
firmely trust, our sinnes are forgiven vs
through Christ, wee are iustified, as by a
cause receiuing it.

And also adde further, that the (25)

Righte-

Righteousnes of Christ, is the cause of our Justification; not as it is out of vs in him, but as, and when the same is imputed vnto vs for Righteousnes; yet so that it be apprehended by faith.

(26) Consultat. art. 4.

Cassander who was so highly esteemed for learning and wisdom, that two Romane Emperors, Ferdinand, and Maximilian 2. sent to him for his advice, howe to compound the controversies in religion, approueth their opinion, & faith, that (26) Booke was greatly commended of all the Learnedst diuines through Italy & France, as a Booke that excellently relateth the summe of the Ancients opinion touching religion: out of whose writings, the booke is as it were confirmed. And with great approbation, citeth these words out of it.

(27) Fate-
mur verum
esse, ad iusti-
ficationem
hominis om-
nino requiri,
ut homo cer-
to credas, non
tantum, ge-
neraliter,
quod propter
Christum
vere peniten-
tibus remit-
tantur pecca-
ta: sed &
quod ipsi ho-
mini remissa
sint propter
christum, per
fidem. ibid.

(27) Wee confesse it to be true, that it is altogether required for the iustifying of a man, that a man doe certainly belieue, not onely generally, that for Christ, sinnes be forgiven to them that be truly penitent, but also that they be forgiven to the man himselfe, for Christ, by faith.

Hec

(18) *Vocamus fidem
viam mo-
tum spiritus
sancti, quo
vere peniten-
tes cruguntur
ad Deum, &
verè appre-
hendunt mi-
sererecordiam
in Christo
promissam,
ut iam verè
sentiant,
quod remis-
sionem pecca-
torum & re-
conciliatio-
nem prop-
ter meritum*

*christi, gratuita Dei bonitate acceperunt, &c. Ibid. (29)
Ad iustificationem consequendam requiritur talis fides,
qua homo exemplo Abrahe, ad promissionem Dei, non
hæsitet per diffidentiam, sed præter spem in spem credat,
Deum credenti in eum, qui suscitavit Iesum a mortuis,
imputaturum hanc fidem ad iustificationem, & peccata
non imputaturum. Cassand. ibid. p. 13.*

Hee also alledgeth, out of the *Ra-
tistone* booke, these words, (18) We
call a liuely faith, a motion of the ho-
ly Ghost, whereby they who truly
repent, are listd vp to God, and doe
truely apprehend mercie promised
in Christ; that now they truly per-
ceine, that they haue through the
free goodnes of God, receiued re-
mission of sinnes, and reconciliation
for the merits of Christ, and doe crye
Abba Father.

And therevpon hee inferreth, that
rightly & agreeably to the scriptures,
it is saide, that this is the nature of a
Iustifying Faith, that it perceiue, that
feeling of Gods fauour, which the
holy Ghost worketh in vs.

And further addeth, that to ob-
taine *Iustification*, (29) Such a Faith is

requi-

required, whereby a man after the example of *Abraham*, doth not doubt of the promise of God, through distrust, but aboue *hope*, belieueth vnder *hope*, that God will impute to him, that belieueth in him, who raised *Iesus* from the dead, this Faith to his iustification, and will not impute his finnes to him.

An example whereof (as he saith,) we haue in the cure of corporall diseases, which beareth an image of the inward cure. For there *Christ* required a Faith, whereby a man did belieue that *Christ* was endued with that power, that he was able to heale him: and trusted, that such was his goodnes, that he would cure him.

Cardinall Bellarmine, after hee had written very much, to prooue that Faith is only an assent to the truth of things reuealed, and not an assurance or speciall application of the promises, doth at last ouerthrowe all, and yeelde to vs. For thus hee writeth of vs, (30) they say rightly, that euery one may by faith applie to himselfe the generall promises. For as I doe

(30) *Recte dicunt, posse unūquemq, promissiones generales sibi applicare per fidem. Nam quemadmodum fide catholica credo christū mortuum esse pro omnibus, ita eadem fide credo mortuum esse pro me qui sum unus ex omnibus. De iustif. lib. 1. cap. 11. Sect. Deniq, quod dicunt.*

be-

believe by the Catholicke faith, that Christ dyed for all : So by the same faith I doe believe, that hee dyed for me who am one of them. What need we any better witnes, then hee who before was our greatest aduersarie? Doth not this lay open the nature of Iustificating faith, to bee the same that wee teach? Is a particular application of generall promises, no more then a bare assent to the truth of things revealed? By that faith, whereby I beleue Christ dyed in generall for all, doe I also beleue, that hee dyed in particular for me. And yet shall wee say, that a speciall faith is a forged faith, that it is against the nature of faith, to apprehend and apply particularly to my selfe, the promises of God and the merits of Christ?

22) *De iustificatione lib. .*
cap. 11. *fine.*

Yet for all this, the Cardinall will not graunt, that any man is to beleue the pardon of his owne sinnes in particular, because the generall promises are not (31) absolute, but conditionall ; even with the condition of faith, as we acknowledge. And therefore demaundeth, how a man can absolutely

solutely belecue that his finnes are
forgiuen him, seeing he cānot learne
by any worde of God, that hee hath
such a faith, as is required for the ob-
teyning of the pardon of finnes : And
faith, that none which belecue are
saued, vnlesse they belecue as they
ought to belecue. But therein the
Cardinall doth not onely contradict
himselſe, but likewise many of his
fellowes, who teach, that there is
but one faith at all: that the dead
and Catholicke faith are all one: as
was shewed before. If some belecue
as they ought to belecue, and some
belecue not as they ought; haue they
all one and the same faith? If some
so belecue, as by beleeuing they shal
bee saued; and some so belecue, as
by beleeuing they cannot be saued;
shall wee say, they haue all one and
the same faith? Then may wee also
say, that *Peter* and *Indas* had one and
the same repentance. The Cardinall
here sheweth, that they do indeede
belecue (32) as they ought to be-
leeue, who haue faith, which wor-
keth by loue. Yet else-where he la-

(32) *Si re-
uera (sicut
oportet) cre-
dant, hoc est si
fide habeant,
que per de-
lectionem
operatur.*
De iustif. 1.
11. fine.

X

boureth

(22) *De Iustificat. lib. 1. cap. 15.*

(34) *2. Cor. 13. 5.*

(35) *Fidem videt quisq; in corde suo esse. si credit: vel non esse, si non credit.*

De Trinit. lib. 12. c. 1.

Nec fidem quisquam hominum videt in alio, sed unusquisq; in semetipso.

Ibid. cap. 2. & Epist.

112. cap. 4.

(36) *In Epist. Ioh. tractat. 5.*

boureth to prooue that (33) a true and Christian faith, which by way of disposition, iustifieth the vngodlic, may be separated from charitie, and from other vertucs. How repugnant are these things one to another?

Againe, hee that beleeueth, may know that he hath faith: orherwise

Paul would not haue bidden the Corinthians to (34) proue themselves whether they were in the faith. Augustine sayd, (35) Euery one doth see faith to be in his owne heart, if he do beleue; or not to be, if hee doe not beleue.

And that no man can see faith in another; but euery one may see it in himselfe. The Cardinall saith, They beleue as they ought, who haue faith working by loue: yet may a man easily know whether hee haue loue or not. (36) Therefore sayd

Augustine, Let a man looke to his heart, and see if he haue charitie, and then let him say, I am borne of God. Yea, let not any one aske another, let euery one returne to his owne heart; if he there finde brotherly charitie, hee may bee sure hee hath passed from death

death to life. Would hee haue sayd thus, if a man could not haue knowne whether he had charitie or not? *Michael Medina*, as *Sixtus* (37) *Senensis* (37) *Bibliothec. sanct. lib. 6. amict.* testifieth, in defending *Fernus* against *Soro*, saith; There is no man which doubteth but that wee may know true loue and faith to be in vs. Seeing then that by charitie a man may know (as the Cardinall teacheth) whether hee beleeeue as hee ought to beleeeue: and seeing a man may know whether he haue charitie or not, hee may also know whether hee beleeeue as he ought: and if he beleeeue as he ought, then by the Cardinals owne confession, he may particularly apply to himselfe the generall promises, and certainly beleeeue that his owne finnes are pardoned.

And to conclude this poynt, seeing this speciall faith hath such testimony, not onely from the diuine Scriptures, but likewise from the ancient Doctors of the Church, and also from the late Romish writers, doe not condemne it as hereticall, but seeke earnestly for it, as the speciall

SECT: VIII.

*De Iustificat.
lib. 3. cap. 14*

THere remaineth another point to be considered, touching the persons that be endued with a justifying faith: I taught, that it is proper to the Elect. Notwithstanding, I knowe that Cardinall *Bellarmino* goeth about to confute *Calvine*, for holding that Faith and true righteousness is proper to the Elect: Yet doth he not bring any one argument to proue, that it is not proper to them, but onely laboureth to proue that faith may be lost. Touching this point, we will acknowledge that the best faith which many of the popish prelates doe teach, is common both to the reprobate and Elect. The reprobate may giue an assent to the truth of things revealed, as well as the Elect. But there is another faith besides that, and more excellent then it, as I haue proued before, and that is peculiar to Gods Elect. No maruaile though those papists who
know

knowe it not, or will not acknowledge it, doe hold that there is no faith peculiar to Gods Elect. If they knew the nature of a iustifying faith, they would not contend with vs about the persons who haue it. Though many haue not written of this point, yet besides the texts of scripture alleadged, we haue the testimonies of some, (1) *Augustine* (as was declared before) saith, that the faith which worketh by loue, onely the seruants of God haue, onely the Saints of God, onely the sonnes of Abraham by faith, onely the sonnes of loue, the sonnes of promise. Will any say that the reprobate are the seruants and saints of God, or the beloued sonnes of God, or sons of promise? If once they were such, they should alwaies continue such. For as the Apostle teacheth (2) *who sooner is borne of God, sinneth not: yea he keepeth himselfe, and the wicked toucheth him not.* Is (3) *God the father of the wicked?* said *Augustine*, *God forbid.* The same father said, that the faith of the predestinate, either doth not faile at all: or if there be any of them, whose faith faileth,

(1) *Hom. 17*(2) *1. Iob.*

3.9.

1. Iob. 5. 18.(3) *Num igitur Deus pater malorum est?**Abfit.**Epist. 54.*(4) *Horum**fides que per**dilectionem**operatur,**profectio aut**ominino non**deficit, aut**siqui sunt,**quorum de-**ficit, repara-**tur ante-**quam vita**ista finiatur,**&c.**De corrept.**& gratia.**cap. 7. fine.*

leth, it is repayed againe, before this life be ended. But as for those that finally fall away from faith, out of doubt (saith he) at that time when they lived well and godly, they were not to be reckoned in that number, for they were not severed from that masse of perdition by the prescience & predestination of God. And therefore they were not called according to his purpose, and therefore not elected. If therefore the elect haue such a faith, as neuer shall faile to the end of their life, and yet there be some who haue a faith that shall finally faile, and they be none of the Elect, it must needes follow, that a stedfast and permanent faith is proper to the Elect. *Ferus*

(5) *Fides vera est solorum predestinatorum. In Ioh. 17. 6.*

(6) *Biblioth. sanct. lib. 6. annot. 214.*

(5) taught that the true faith belongeth onely to the predestinate. Though *Dominicus Soto* tooke vpon him to confute him; yet *Michael Medina* defended him, and saith peremptorily, that only the Elect haue true faith, that the faith which reprobates haue is no true faith, and concludeth, that this doctrine is no heresie, but the sentence of Christ and his Apostles. *Sixtus Senensis* (6) mentioneth

tioneth all this, yet doth hee not speake one word against *Medina*, but leaueth him vncontrolled; thereby declaring that he approued his opinion.

SECT: IX.

LET vs now proceede to other kindes of faith. The first kinde of faith which I said was common both to the Elect and reprobate, is a miraculous faith, which I made to be a distinct faith from the rest. But the Rhemists say, (1) it is not another in substance, then the common faith in Christ, but is of another accidentall qualitic onely, that is of more feruour, deuotion, zeale, and confident trust, specially for doing of miracles. (1) *Annot. on 1. Cor. 12 sect. 3,*
 And *Bellarmino* affirmeth, that (2) all their Catholikes hold that the faith of miracles, and the faith of promises are all one. And he saith, that the faith of miracles is no other thing then a true Catholike faith, but excellent, and iustifying after his manner. Yet they may easily be proued
 (2) *De Iustific. lib. 1. cap. 4. De sacram. baptis. lib. 1. cap. 14. & de Iustific. lib. 1. cap. 11.*

to be severall and distinct kindes of faith.

First, they differ in their objects and actes. The one layeth hold of Gods promises & mercies in Christ, as hath bene formerly proued, but this hath the power of God for the object, for by it a man beleeueth, that God by his speciall power will enable him to worke a miracle. And therefore *Thomas Aquinas* (3) saith, that the faith, by which miracles are wrought, doeth rest and stay it selfe on the omnipotencie of God. The one resteth on Gods promises and mercies, for the pardon of our sinnes, and the saluation of our soules. The other relyeth on Gods power, in regard whereof, a man is assured that God will enable him to doe some great and supernaturall worke, to ratify the truth of the Gospell, and to confirme the faith of others. Can these bee one and the same habite? Can the one bee a degree of the other, seeing they differ so much one from another in their nature, in their objects, and in their actes?

Againe,

(3) *Fides per quam miracula fiunt nititur omnipotentie Dei.*
In 1. Cor. 12 lect. 2.
Apertissime videmus fidem miraculorum respicere tanquam obiectum omnipotentiam & diuinitatem filij Dei. *Bellar. de Iustificat. lib. 1. cap. 8.*

Againe, a iustifying faith is an ordinary grace bestowed on men in all ages: for there alwaies were, now are, and alwayes shalbe some endued with it. The Church alwaies hath beene, and euer shal continue, to the end of the world. And it consisteth of a number of true beleeuers.

But the Faith of Miracles is an extraordinary gift, bestowed on some men, at some certayne time. And therefore it is reckoned by the Apostle among these extraordinary gifts, which in his time were bestowed on some in the Church: *To another* (saith he) *is giuen faith by the same spirit:* meaning not the common faith, but that whereof he speaketh afterward, *If I had all faith, so as I could remooue mountaines:* as Theodorct and (4) others doe expound the place. And the Apostle maketh it not onely an extraordinary, but likewise a seuerall and distinct grace, as well as any of those which there hee mentioneth. Many writers teach (5) that this gift was needfull at the first preaching of the Gospell, and the first planting of the Church,

1. Cor 12. 9.
(4) See Bellarm. de bonis operib. in particul lib. 1. cap. 9. sect. hinc legimus.
(5) Gregor. homil. 29. Beda in Marc. 16. Bernard. in Ascens. dom. serm. 1. Hugo card. in Mar. 16. Ferus in Math. 8.

Church, but not afterward. Euen as at the first setting and planting of a tree, watering is needfull, but not afterward; when it hath taken deepe rooting. Now, can an extraordinary gift be the same with a common and ordinary? Can an extraordinary gift, long agoe ceased, be a degree of an ordinary gift, still continuing in the Church?

Moreouer, theyr difference may bee seene, in respect of the persons who receiue them. The Iustifying faith is proper onely to the elect, and to the Saintes of God, as before hath bene proued. Yet they may want this miraculous faith. A man may bee in state of grace, and yet want it. As appeareth by the examples of Gods Saintes in all ages, who were iustified by faith, and yet were not able to worke miracles.

But wicked men may haue it. Those had it, who by Christs Name did cast out Diuels, and worke great workes, and yet shall heare him professe to them, *Depart from me, ye workers of iniquitie.*

Math. 7. 23.

Angu-

Augustine confesseth, that (6) the schismaticall *Donatists* had it, as well as the *Orthodoxall Christians*. Popish writers teach, that (7) wicked men be sometimes indued with it. Ill liuers, 8) which haue not other graces of God, whereby their persons should be gratefull, iust, and holie in Gods sight. Yea, (9) a man that is out of the state of grace.

Yea, a (10) man that is destitute of Charitie. Now how can that be the highest degree of a iustifying faith, which wicked men sometime haue, and which godly men often want? If it be the highest degree of a iustifying faith, then none could haue it, but they must haue a iustifying faith. Though some might bee iustified without it, yet none could haue it, but they must needes be iustified.

Bernard put a manifest difference betwixt them, saying, (11) *There is one faith of precepts, and another faith of miracles*; that is, *qua credimus in Deum, qua credimus Deum*: By the faith of precepts, we belieue in God: *Credere autem in Deum*: But to believe in

(6) *Cont. li. ter. petilian.*

lib. 2. cap. 55.

(7) *Tho. Aquin. 2. 2. qu.*

178. art. 2.

(8) *Rhem. annot. in 1.*

Cor. 12. 8.

Secl. 1.

(9) *Coster. enchirid.*

cap. 4.

(10) *Tho.*

Aquin 1.

Cor. 13.

lect. 2. Pigh.

contron. 2. de

fide. Bellarm.

de iustif. li. 1.

cap. 15.

(11) *Paris*

sermon.

serm. 1.

in God, is to trust in him, and to love him. By the Faith of Myracles, *Credimus Deum, quia talia potest, & omnia potest.* Wee believe that God can doe such things, and can doe all things.

*Duplex est
fides nostra.*

Theophylact. distinguisheth them as plainly, on *Rom.* 12. 3. saying, that Faith in this place, is to be taken for the grace of God, whereby they wrought miracles. For our faith is double; The one, as that, *Mar.* 10. 52. *Thy Faith hath made thee whole.* Another is the gift of God, by which miracles are wrought: as that, *If you haue faith as a graine of mustard-seede, and say to this Mountaine, &c.*

*Enarrat. in
Luk. 17. to
2. p. 183.*

Stella likewise distinguisheth this, from that faith, which Papists make their iustifying faith. For he will not haue that faith, wherby the Apostles might say to the Mulberry tree, *Plucke thy selfe up by the roots, & plant thy selfe in the Sea:* to be vnderstood of faith, a Theologicall vertue; to believe all things written; but to be that *Confidence*, whereby they were assured to obtaine what they asked, though
it

it were the remoouing of a Moun-
taine.

Maldonatus faith, of that Faith
commended by Christ, to his Apo-
stles, for the remoouing of mountains,
Math. 17. 20. That *Chrysostome* and
Euthymius, vnderstand the faith of
myracles, not that faith whereby we
are Christians. *Iansenius* vpon the
same words, doth in his owne name
expound it of the same faith, and di-
stinguisheth it from the other faith,
saying; Faith is here taken; not for
that vertue whereby wee are called
belieuers, as it is taken of *Paul*, when
hee faith, there are three vertues,
Faith, Hope, Charitie: which faith
all Christians haue, and then the A-
postles had. But it is taken for the
faith of miracles, which *Paul* put-
teth, *1. Cor. 12.* among the diuision
of *Graces*, which the holy Ghost im-
parteth to diuers men, diuersly, euen
as he will. And this kinde of faith,
is nothing else but a Confidence of ob-
taining or working miracles, when
it is needfull or profitable, by calling
vpon the Name of God.

*Chrysosto-
mus & Eu-
thymius fi-
dem miracu-
lorum, non
eam qua
Christiani
sumus, intel-
ligunt. In
Math. 17.
20.*

*Accipitur hic
fides, non pro
ea virtute,
aqua dici-
mur fideles,
quomodo ac-
cipitur a
Paulo, cum
tres dicit esse
vertutes, fi-
dem spem
charitatem,
&c. quam fi-
dem habent
omnes chri-
stiani, & sic
habebant*

Caie- omnes aposto-

li. Sed accipi-

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The Faith of Miracles.

tur pro fide
signorum,
&c. huius-
modi autem
fides non est
aliud, quam
fiducia impe-
trandi vel fa-
ciendi mira-
cula cum o-
pus est, aut
utile, invo-
cato nomine
Dei, Con-
cord. Evan-
gel. cap. 68.
Non est hic
sermo de fide
credendo-
rum, sed de
fide agendo-
rum. Illa e-
nim commu-
nis est omni-
bus christia-
nis, hæc vero
quibusdam
tantum con-
uenit. In

Casertane doth put as great diffe-
rence betwixt them, writing vpon
those words, 1. Cor. 12. *Alteri fides in
eodem spiritu*; saith thus. There is no
speech heere concerning the faith of
things to be belieued, but concer-
ning the faith of things to be done.
For that is common to all Christians,
but this agreeth onely to some cer-
taine persons.

Pighius also writeth, that the faith
which is *Fiducia*, an *Assurance* or *Con-
fidence*, is in the whole kinde diuerse
from that Catholike faith wherevnto
the power of miracles was adioyned.
For the one doth properly re-
spect the truth of God for the ob-
iect: the other respecteth the good-
nes of God, as made ours, after a
manner by mutuall loue. That go-
eth before the loue of God, and is
separable from it: so as the Apostle
affirmed, that he might haue all faith
of that kinde, though hee had not
loue. But this doth follow loue, and
is a bud of it. That may be euen in
the workers of iniquitie, who at the
day of iudgement, shall heare Christ
say

say to them, I neuer knew you.

But this belongeth onely to iust and holymen, who haue already sanctified or Dedicated their soules to God, through the obedience of *Charitie*. So many wayes doth hee distinguish them, and so farre was he from making them one and the same kinde of faith, or making the one to be a degree of the other.

Consider then I pray you, how the *Rhemistes* and *Bellarmino*, are singular in this their conforming of a miraculous faith, with a iustifying faith: hauing not only the scriptures, but also all sorts of writers gainsaying them. And therefore it may well be supposed, that rather a desire to contradict vs, then any consent of theyr owne Church, or any sound reason to warrant them, hath moued them to make that confusion of two distinct gifts. And will you giue credite to such spitefull and partiall writers?

Est autem hac fiducia toto genere diuersa ab ea quam in se includit fides catholica, & cui praeipue fides miraculorum adiuncta erat. &c. Nam illa Dei veritatem proprie, pro obiecto respicit, hac Dei bonitatem magis, ut iam per mutuum, auctorem, quodammodo nostra facta est. &c. Potest illa fides etiam omnes ac perfecta, in operariis iniquitatis esse. At ista iustorum tantum & sanctorum est, &c. Controuers. 2. de fide. p. 42. in 8. An.

SECT: X.

Of Hystoricall Faith.

THe first kind of ordinary faith, which is common both to the Elect and reprobate, I called an historicall, or dogmaticall faith: yet I knowe there be many, who neither can abide the name and tytle of historicall faith, nor yet will acknowledge any difference betwixt the thing signified thereby, and a iustifying faith, but make them both one.

Touching the name, *Gregory Martine* (1) said, that historicall and speciall faith are hereticall tearmes, newly deuised. *Cardinall Bellarmine* faith, that (2) *Catholikes* do not vse the name of historicall faith, least they should seeme to thinke that the deedes of the Saints, which are recorded in scripture, are not beleeued, but for the authoritie of the historie writers. And that there is (3) but one faith, which is neither to be called historicall, nor miraculous, but a Catholike faith.

(1) *Discoverer of corrupt. translat. cap. 12.*

(2) *De iustific. lib. 1. cap. 4.*

(3) *De Rom. pontif. lib. 3. cap. 21.*

Yet

Yet the thing feared by the Cardinall, to arise vpon the vse of the name, is but a vaine pretence. If he and his fellowes had feared thelike danger in the vse of other names, they would neuer haue allowed the name of transubstantiation, lest any should thinke that they hold a reall conuersion of the substance of the bread and wine, into the substance of Christs body; for so much doth the proper signification of the word import, when as the name of historicall faith importeth no such thing as he seareth. The onely reason why he and his fellowes contemne the tytle, is, because we sometime vse it. Such is their hatred to vs, that they are vnwilling to vse any terme of ours, though it bee neuer so fitting and proper.

But first, let them knowe, that we may lawfully vse termes & tytles to expresse our meaning, if the thing meant thereby may bee prooued by the Scripture, though the terme it selfe bee not expressly found in the Scripture. The ancient Fathers gaue

Y

to

(4) *Et si fortasse nomen ipsum non inueniretur, res tamen ipsa inueniretur. August. ad pascent. epist. 174. Hæc voces, tametsi in scripturis non reperiantur, habere tamen eas eam sententiam, quæ scriptura volunt, &c. Athanas. lib. Quod Nicæn. synodus congruis verbis exposuerit. Et Cyrill. de Trinit.*

lib. 1. paulo post initium. Fulgent. obi. Et. Arianar. discuss. obi. 7. pag. 92. (5) De christo lib. 2. c. 3. (6) De christo. lib. 2. c. 2. (7) Annot. in 1. Tim. 6. 20. Sect. 4.

to CHRIST the name and Tytle of *Epist. 174.* consubstantiall, to expresse the equalitie of his Godhead with the Father. The *Arians* misliked it, because they found it not in the Scriptures. Yet the Fathers, (4) one after another defended it, and vsed it still; because, though the Name it selfe were not there, yet the thing signified thereby, was found there. Euen as the *Arians* themselves gaue to the Father the tytles of *Unbegotten, Incomprehensible, Incircumscribable, Incorporall*, and such like: which wordes were not found in the Scripture: yet were the thinges meant thereby. The Cardinall relateth this at large (5) with many testimonies. And acknowledgeth, that in expressing the mysterie of the Trinitie, (6) they vse many names and wordes, which although they bee not found in Scripture, yet their seedes and equiualents are there found. And the Rhemists graunt (7) that wee may

not

not measure the newnesse or oldnesse of wordes and tearmes of speaking in religion, by holy Scriptures onely, as though all those, or onely those, were new and to bee reiected, that are not expressely found in holy writte : but wee must esteeme them by the agreeablenesse, or disagreeablenesse they haue to the true sense of Scriptures.

Now wee meane nothing by this Historicall Faith, but that firme assent which men doe giue to the things written in Scripture : not onely to the histories of actes done, but likewise to all doctrines of faith & manners there taught. And therefore we also call it a Dogmaticall faith, a faith whereby wee beleeue all the doctrines of the Scriptures to bee true. (8) *Bellar. de iustificat. lib. 1. cap. 4. sect. quam.*
By which tytle the Cardinal confesseth, (8) *Cyryl and Chrysostome* haue called this faith. And hee himselfe (9) calleth that a Dogmaticall faith, which (he saith) wee call an Historicall faith. And the faith which wee meane by the Historicall faith, wee prooue out of Scriptures, as may be

(10) *Sita-
men hoc no-
mine (nempe
fide historica)
appellare fas
est, assensum
quem adhi-
bemus nar-
rationi rerū
præteritarū,
non ob homi-
num sed ob
Dei ipsius,
qui ea reue-
lauit, autho-
ritatem. De
iustif. lib. 1.
cap. 5.*

(11) *Stul-
tum est, cum
de re constet,
litigare de
nomine. De
euch. crist.*

*lib. 2. cap. 23. (12) August. de utilit. cred. c. 7. De genes.
ad liter. cap. 2. Hieronim. Encher. apud. Sixt. Senens.
biblioth. lib. 3. p. 133. (13) Sixt. Senens. ibid. Durand.
rational. lib. 1. c. 1. Bellarm. de verbo Dei. lib. 3. cap. 7.*

that

scene in my former Sermons. Yea, the Papists will not deny, but that there is such a faith taught in the Scriptures. Yea, this is the onely faith which they require. Yea *Bellar- mine*, though hee scarce dare vse the name, yet hee acknowledgeth, (10) that by our Historicall faith, wee meane that faith, which they call, An assent which they giue to the narration of thinges past, not for the authoritie of men, but of God himselfe, who hath reuealed them. And that faith he proueth by Scripture.

If then they agree with vs about the thing, why doe they wrangle with vs about the name? It is a foolish thing saith (11) *Bellarmino*, to strue about the name, when men are agreed of the thing..

Moreouer, not onely the (12) old Doctors of the Church, but likewise the Romish (13) writers doe teach,

that there is an historicall sense of the Scriptures, and that both simple and figurative, proper and metaphoricall: yea, and that this sense is especially to be beleaved, and (14) that no arguments are of any force, but those that be drawn from that sense. Now may not wee well call that an historicall faith, whereby wee beleave all things to be true, which are taught and proved out of the word, according to that historicall sense? And indeede, the Papists haue no more reason to mislike the tytle of an historicall faith, then to mislike the tytle of an historicall sense: but that the one is vsed by vs, the other is often vsed by themselves. They themselves haue inuented strange names and tytles, which they giue to faith: as to call one, *Faith vnformed*, another *formed*, one *Implicite*, another *Explicite*, when as they can prooue neither the names, nor the things signified thereby out of the scriptures. Why then wil they blame vs for vsing a tytle, the meaning whereof, by their owne confession,

(14) *Sixt. Senens. ibid. Bellarm. de verbo Dei. lib. 3. ca. 3. Widdringt. apolog. pro iure principum. p. 159.*

(15) *Distin-
guamus ergo
quam fidem
debeamus
historie,
quam fidem
debeamus
intelligentie,
&c. Quæ sit
stabilis, fides
sive historica
& tempora-
lis: sive spi-
ritalis &
aterna. De
veracit. lig.
cap. 50.*

(16) *Non hic
loquitur de
historica aut
informi fide, sed de fiducia misericordie, &c. Comment.
in Ioh. 8.*

is warranted in the Scripture?

Yet was not this tytle first inuen-
ted by vs: (15) *Augustine* did long
ago vie the name, and distinguished
it from other kindes of faith; saying,
Let vs distinguish what faith we owe
to the History (or Historicall sense,)
what faith we owe to the vnderstan-
ding (or mysticall sense:) and which
is a stedfast faith, whether Histori-
call and temporall, or spirituall and
eternall. *Ferus*, a learned preaching
Fryer, vseth the tytle, and maketh
this faith to be the same with the po-
pish vnformed faith: for, writing of
the Centurions faith, he saith; (16)
This is not spoken of an Historical or
Vnformed faith, but of a confidence
of mercy to bee shewed through
Christ.

SECT. XI.

AS there is some difference be-
twixt vs & our aduersaries, tou-
ching the name, so is there grea-
ter

ter difference betwixt vs, touching the thing. Namely, whether this hystoricall and dogmaticall faith be the selfe-same with Iustifying faith, or whether it be a distinct kinde of it selfe, differing from a iustifying faith. Many of our aduersaries make them both one.

The (1) *Rhemists* say, that the Faith which was reputed for Iustice to Abraham, was his beliefe of an Article reuealed unto him by God, that is to say, his assent and credite given to Gods speeches. And that iustice shall be reputed to vs, by believing the articles of Christs death and Resurrection; & not by any specuall faith. And that the Catholicke Faith, is that, wherewith wee beliene the articles of the Faith, which onely iustifieth.

(1) *Annot. in Rom. 4. 24. Sect. 9.*

And *Bellarmino* alleadgeth much, to proue (2) that faith which iustifieth, is neither *Fiducia*, nor *Notitia*, but onely an assent to the trueth of those things which God hath reuealed.

(2) *De iustific. lib. 1. cap. 6. 7. 8. 9.*

And in very truth the Papists must hold, that either this faith iustifieth, or none at all: because they teach no better ordinary faith then this, as

298 *Difference betwixt hystoricall,*
appeareth by theyr treatises of faith.

(3) *Tollet.*
instruct. sa-
cerd. lib. 4.
cap. 1. Coster
enchirid. c. 4.
de fide, initio.

But it may evidently appeare that this is not the faith which iustifieth vs. There is another faith about this, and farre more excellent then this, and much differing from this, which doth iustifie vs alone, & none other but it. I will declare the difference betwixt them, that so you may perceiue that they bee not one and the same.

In Sect. 7.

1. First, they differ in their nature. For I proued before, that by the iustifying faith, a Christian doth apprehend, and particularly applye to himselfe all the Promises of Gods mercies, and of Christes merites for the pardon of his sinnes, and the saluation of his soule. But the Papists themselues acknowledge that this faith is of another nature, onely an assent to things reuealed. Compare that which I wrote before, touching the nature of a true iustifying faith, with that which the Papists teach to be the nature & forme of this faith, and you may see great difference.

2. They differ in their essentiall degrees,

degrees, and therefore cannot be the same faith in *specie*. I knowe that *magis* and *minus* nō *diuersificant speciem*, more and lesse doe not alter the kinde, as the Logicians speak. Yet the want of the true vnderstanding of that *Axiome*, and of applying it aright to the matter in question, hath caused some papists to erre in confounding different kindes of faith. It is true in accidentall, but not in substantiall and essentiall degrees, for there be degrees of both sortes. There be accidentall degrees, as degrees of quantitie, & *quantitatis continua* & *quantitatis discreta*. A great horse is of the same kind with a litle horse. And the greatest number of the same *species*, with the least.

There be also substantiall and essentiall degrees, as appeareth in the faculties of the soule. The *sensitiue* facultie is a degree aboue the vegetatiue, and the reasonable facultie, another degree aboue the *insensitiue*.

These being substantiall and essentiall Degrees, doe alter the kinde, though not in the same *individo*,
duo,

duo, yet in diuers. So as that creature which hath an higher degree, is of an other kinde then that which hath a lower degree. Faith hath the like degrees.

Some be accidentall, and respect the quantitie of Faith. So there is

(4) *Math.*

6.30. 26.

14.21.

(5) *Heb.* 10.

22. *Rom.* 4.

20.

(6) *Extensiuè, quando*

plura credi-

bilia cognos-

cuntur &

creduntur

explicite. In-

tensiuè, quan-

do credibilia

clarius, cog-

noscuntur, &

firmius ser-

uentur usq; te-

mentur. Lyra

in Luc. 17.5.

(4) *αἰσχροῦς*, a little faith, or weake assurance. And (5) *καρτερία τῆς πίστεως*, a full assurance, and strong

faith. And so faith is saide to be lesser and greater, (6) both extensiuely, when more credible things are

knowne and believed expressly, as may be seen in belieuers, who know much. And intensiuely, when credible things are more clerely knowne,

and more firmly and feruently held. There be also substantiall and essentiall degrees of faith, which respect the substance and forme, the nature,

and naturall properties of it. When one belieueth all that another doth,

and also more, and that in an other manner and forme.

So he that hath a iustifying faith, belieueth all things that hee belie-

ueth, who hath an historicall or dog-

maticall

maticall faith, and that in the same manner. Yet doth he believe more also, and after another manner. He doth not only believe that all things written in the scriptures be true, but likewise belieueth, that God will performe his generall promises, in particular toward him, for the pardon of his sinne, and the saluation of his soule. The one of these is, *credere Deo*, to giue credite to God: the other is, *credere in Deum*, to believe in God.

Augustine thus said of them. (7) If ye belue in him, ye giue credite to him. But not alwayes he that giueth credit vnto him belieueth in him. For the Diuels giue credite to him, yet did not belue in him. Yea all papists do freely acknowledge a substēciall differēce betwixt these two, in the very forme & manner of believing. And therefore some do make of them, 2. seuerall kindes of faith, as before I proued. Others say, that there is no such degree about dogmaticall-faith, which before I confuted: And which here, by the testimony of *Augustine*, is conuincēd.

(7) Si credi-
tis in eum,
credit is ei.
Non autem
continuo, qui
credit ei, cre-
dit in eum.
Nam & de-
mones crede-
bant ei, non
credebant in
eum. In Ioh.
7. tract. 29.

(8) *Ex parte eius quod creditur, hoc est rei credita accipitur differentia hoc modo. Nam Deus credulitate fidei tribus modis accipitur, primo ut veritas, 2. ut potestas, 3. ut bonitas. Secundum primum modum credere Deo, scilicet per comparationem ad veritatem, hoc est, vera esse qua dicitur 2. modo credere Deum, &c. De euangel. atern serm. 6. art. 3. c. 2. fine. (9) Illa Dei veritatem proprie pro obiecto respicit, haec dei bonitatem magis, ut iam per meritum amorem quodam modo nostra facta est. Controu. 2.*

3. They differ in their objects, for the one respecteth the truth of God, shewed in things reuealed: the other respecteth the mercy and goodnes of God in Christ, offered to penitent sinners. *Bernardinus de Senis*, (8) out of *Alexander Halensis*, saith, that *credere Deo*, hath the truth of God for his object: and so we beleeue him, because we thinke those things to be true which he speaketh: but *credere Deum*, respecteth his power, as he is omnipotent, and the Creator: but *credere in Deum*, hath respect to his goodnes, wherevnto we come through loue. *Pighius* naming but two of these three, (for he ioyneth two of them together) saith, (9) the one doth properly respect the truth of God for an object: the other doth rather respect the goodnes of God, as it is after a sort

through

through naturall loue now made ours. The faith which made *Abels* sacrifice acceptable to God, was a iustifying faith: yet *Erasmus* said, God accepted his sacrifice, because he did with a sincere heart trust his goodnes.

(10) *Quod sincero pectore fideret illius bonitati. Paraphrasin Hebr. 11. 4.*

And we heard before (11) out of *Iansenius*, that the faith by which men are saued & obtaine their requests, doth not onely comprehend a firme assent in things to be beleueed, but likewise an assurance conceiued and arising from his goodnes. Can these be one and the same habite, who differ so much in their speciall and proper obiects?

(11) *Concord. Enan- gel. cap. 32. fiduciam ex illius bonitate conceptam.*

4. They differ in their proper and immediate effects. For first the one iustifieth, the other doth not iustifie. That there is a faith which iustifieth, *Paul* teacheth at large, and in many places. (12) We conclude (saith he) that a man is iustified by faith, without the workes of the law. (13) And to him that worketh not, but beleueeth in him that iustifieth the vngodly, his faith is counted for righteousness.

(12) *Rom. 3. 28.*
(13) *Rom. 4. 5.*

(14) *Gal.*
2. 16.

(15) *Concil.*
Trident. sess.
6. cap. 8.
Bellarmin. de
grat. & liber.
arbitr. lib. 1.
cap. 6.

De iustif.
lib. 1.

(16) *Iam.*
2. 17. 20.
&c.

(17) *Credimus apostolo,*
sed non credimus in apo-
stolum, non enim apostolus
iustificat impium, creden-
tiautem in eum qui in-
iustificat impi-
um, deputatur fides.

eius ad iustitiam. In Ioh. 12. tract. 54.

teousnes. And (14) knowe that a man is not iustified by the workes of the lawe, but by the faith of Iesus Christ. I neede not proue this, seeing the papists confesse (15) with vs, that there is a faith which iustificieth, though they contend with vs, about the maner how it iustificieth.

That there is a faith that iustificieth not, the Apostle *Iames* teacheth; namely, (16) *a dead faith*: a faith without workes, such a faith, as the diuels haue. *Augustine* teacheth vs, which is the faith which iustificieth; namely, the faith *qua credimus in Deum*, whereby we beleeue in God: And which is the faith, which iustificieth not, namely, *fides qua credimus Deo*, whereby we giue credit to God: when he saith, (17) we beleeue the Apostle, but we beleeue not in the Apostle: because the Apostle doth not iustifie the vngodly, but vnto him that beleeueth in him, who iustificieth the vngodly, his faith shall be reputed for righteousnes. As if *credere Deo*,

which

which is an historicall and dogmaticall faith, were not sufficient to iustifie vs, but *credere Deum*, which is to haue a special confidence in God, as before was declared.

Not only (18) *Augustine*, but likewise (19) *Bernard*, and the (20) *M. of sentences*, doe teach, hat the diuels *credunt Deo*, doe belieue all things to be true which God hath reuealed, which is a right historical faith. And yet I hope the Papists will not say, that the diuels are iustified. For then might they holde with *Origen*, that they shall be saued.

(21) *Lumbard* hauing shewed the difference betwixt these three, *Credere Deo*, *credere Deum*, and *credere in Deum*: doth say of the last; By this faith the vngodly is iustified, that afterward, *Faith* it selfe may beginne to worke by loue. Because a man is iustified by it, and not by eyther of the other two, and because it doth worke by loue, not before it iustifie, but rather begins to worke by loue, when it hath iustified. And therefore doth not iustifie by vertue of

(18) *In Ioh. 7. tract. 29.*

(19) *De sanct. Andr. serm. 3.*

(20) *Lumb. sent. lib. 3. dist. 23. d.*

(21) *Per hanc fidē iustificatur impius, ut deinde ipsa fides incipiat per dilectionem operari. Sentent. lib. 3. dist. 23. d.*

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of charitie, whereby it worketh. Are you then so simple to belieue, that the faith which iustifieth, and the faith which iustifieth not, are all one? That two men, hauing one and the same faith, the one of them should be iustified by his faith, and the other should not be iustified by his? If they bee one and the same faith, whence comes this great difference in their proper, and immediate effects?

But the other faith is without good workes, (22) as Saint *James* teacheth, and this is called by him, *a dead faith*. The Councell of *Trent** acknowledgeth, that it may most truely be said, *Faith without workes, is dead and idle*. And what faith is this, but euen an hystoricall faith.

Ferus wrote, (23) that the faith whereby wee assent to those things which be deliuered in the diuine histories, and which the Church propoundeth to be believed; the schoolmen call vnformed faith, and *James* calleth a dead faith. But what faith is that which is dead, and wanteth his

(22) *Iam. 2*
17.20.

* *Verissime*
dicatur Fi-
dem sine ope-
ribus mortu-
am, & otio-
sam esse. Sess.
6. cap. 7.

(23) *Hanc*
scholastici in-
formem, Ia-
cobus mortu-
am appella fi-
dem, qualis
autem est,
que mortua
est, formaq,
sua substan-
tialis caret?
profecto non
fides, sed opi-
nio. vana est.
Comment. in
Math. 8. 8.

his substantiall forme. Truly (saith he) it is no faith, but a vaine opinion. And then after ward describeth a iustifying faith, as being another kinde of faith. Through *Dominicus Soto* went about to confute his description of a iustifying faith, yet did he not mislike any thing which hee spake of the hy- storicall, vnformed, and dead faith. And so by his silence doth iustify him heerein, as may appeare (24) in *Sixtus Senensis*.

Now the faith with workes, and the faith without workes doe so much differ, that the one is properly called a faith, and a true faith; the other is not called a faith, but only by equi- uocation. Therefore *Augustine* said, (25) hee doth not belieue Iesus to be Christ, who doth not so liue, as Christ hath commanded.

James saith, (26) Shewe me thy faith by thy workes, and I will shewe thee my faith by my workes. As if neyther of them had any true faith, vnlesse they could shewe it by their workes. Whervpon *Thomas Aquinas* gaue this glosse, (27) Shew me thy faith. As if

(24) *Bibli- oth. sanct. lib. 6. annot.*

43.

(25) *Non credit Iesum esse Christū, qui non sic vinit, quomo- do praecepit Christus.*

In epist. Ioh. tractat. 10.

(27) *Iam. 2. 14.*

(27) *Verba mihite habere fidem per aliqua certa signa non poteris probare, cum desint opera, verba non sunt testes suffi- un- tes. In Iacob. epist. c. ap. 2.*

(18) *In 2. thess. 2. 2.*

(29) *Fidei nostre veritatem in vita nostra consideratione debemus agnoscere. tunc enim veraciter fideles sumus, si quod verbis promissimus, operibus implemus. Homil. 29.*

(30) *Ille vero credit, qui ex excet operando, quod credit. Concil. Mogunt. capen. 1.*

hee should say, Prooue vnto mee by some certaine signes that thou halt Faith: thou canst not proue it when workes be wanting: wordes are no sufficient witnessles. And in another place hee saith, (28) That vngodly men seeme to haue true faith, when indeede they haue not. *Gregory 1.* (once Bishop of *Rome*,) telleth vs, That (29) we ought to make knowne the truth of our faith by the consideration of our life: for then are wee beleeuers in truth, if that which we promise in words, we fulfil in works. And frō him the Councell of *Mentz* protested, (30) that hee doth truely beleeue, who exerciseth by working that which he beleeueth.

If then the one of these bee a true Faith indeede, and is truely and properly so to be called: and the other is not a true faith indeede, and improperly so called; how can they be one and the same faith? No more then a working horse, and an idle painted horse are one and the same. Againe, these two doe so differ, as that the one is called a liuing Faith, the

the other is called a dead Faith. That which iustificieth and bringeth forth good works, is called a living Faith.

(31) So the iust man is sayd to live by Faith. And Paul sayd (32) I live by the Faith in the Sonne of God. Ferns having described the nature of a true iustificying faith, that it is nothing else but to trust to the free mercy of God: (33) he addeth further; This is the true Faith, whereby the iust man liueth. But that which iustificieth not, and is destitute of good works, is tearmed a dead Faith by the Apostle: (34) *Yea, as the body is dead without the spirit so is faith dead without workes.*

But the (35) Rhemists (36) Cardinall Bellarmine, (37) *After the Iesuiste, and others, doe answere: that the Apostle doth not compare a dead faith with a dead man, but with a dead body. And therefore as a dead body is a true body, so a dead faith is a true faith.*

But they must knowe, that although the Apostle compare a dead faith not to a dead man, but to a dead body, yet he compareth it to

- (31) *Rom.*
1.17. *Galat.*
3.11.
(32) *Galat.*
2.20.
(33) *Comit.*
in Math.8.
(34) *Iam.*
2.26.
(35) *Annot.*
in Iam.
2.26.
(36) *De iustif. li. 1. c. 15.*
(37) *Enchirid. cap. 4. de fide. obiect. 2.*

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the dead body of a man, which is no true humane body indeed, because it wanteth the soule which is the forme of it. The Philosopher will teach them; That when the bodye is dead, there is neyther foote nor hand, but onely by equiuocation, for all the parts of the body, are defined by their office and facultie, therefore when they lye dead, they are not the same, but onely retaine the shadow and shew of the name. Though a dead body haue the earthly and materiall parts, yet it is not the true body of a man, nor the same body that it was before, seeing it wanteth his forme, life, and actiuitie, operation and motion. So a dead faith hath some materiall parts of a true faith, as knowledge, vnderstanding, and assent: yet it is not a true faith indeed, because it wanteth speciall application, which is the soule of faith. It wanteth actiuitie, charitie, and obedience, which are the life of it. *Didimus Alexandrinus*, did otherwise take the words of *S. James*, then these papists doe, for thus he writeth,

writeth, (38) It is to be marked, that (38) *Notan-*
 seeing faith is dead without good *dum scilicet,*
 workes, it is now no faith at all, for a *quia cum fi-*
 dead man is not a man at all. Their *des mortua sit*
 owne friend *Ferus* is as peremptorie *prater opera,*
 against them, and for vs. Faith with- *iam neq, fides*
 out charitie (saith he) (39) hath in- *est. Nam ne-*
 deed the tytle of faith, but if thou *que homo*
 wilt not speake obscurely of that *mortuus, ho-*
 matter, it is not in that sort faith, as a *mo est. Enar-*
 body without a soule is a man: as a *rat. in Epist.*
 candle put out, is light: or as a tree *Iacob. cap. 2.*
 cut downe is a tree. What kind of (39) *Sine*
 light is that, which doth not shine *charitate fi-*
 and giue light? what kinde of fire is *des, titulum*
 that, which is not kindled? what *quidem fidei*
 kinde of man is that, which neyther *habet: cate-*
 seeth, nor heareth, nor feeleth, nor *rum si non ob-*
 moueth? What kinde of tree is that, *scire de eare*
 which hath neyther rootes, nor *loqui velis,*
 boughes, nor bringeth forth fruite? *perinde fides*
 Such a kinde of faith is that, which is *est, quasi cor-*
 without charitie; namely, a dead *pus ex anime,*
 Faith: as *Iames* nameth it. How then *homo: aut*
 can any man iustly say, that these *extincta can-*
 two are both one and the same faith? *dela, lumen:*
vel excisa ar-

bor est arbor. &c. Postill. Domin. quinquages. Serm. 7.

Lastly, they differ in their effects, because the one procureth the salvation of our soules: namely, that lively and speciall faith, which worketh by loue: for of that it is sayde, *Who-*

(40) *Ioh.*

3.16.

(41) *Ephes.*

2.8.

(42) *Lam.*

2.14.

soeuer (40) beleeueth in the Sonne, hath everlasting life. And by (41) grace wee are saued through faith, and not of our selues.

But the other, the Historicall faith, destitute of works, cannot saue (42) any man: so teacheth the Apostle. And that all those places cannot bee vnderstood of one & the same faith, all writers giue euidence. *Augu-*

(43) *De fide
& operib.*

cap. 16.

stine said, not that faith of the Diuels, who beleeue and tremble, and confesse Iesus to bee the Sonne of God, is that foundation, which suffereth none to perish: but that faith which the Apostle saith, *worketh by loue.* Now what he took to be the faith of the Diuels, I haue before shewed: *Credunt Deum, & credunt Deo,* they haue an historicall faith, to beleeue all things to be true which hee hath reuealed: *Non credunt in Deum,* they put no confidence in him, & so want

a speciall iustifying faith, that should saue them. So *Bernard* (44) writeth; He that beleeueth in God, shall not be confounded: And therevpon inferreth, that the Diuels, though they beleue God, yet they doe not beleue in God (in whom, whosoever beleueth, shall not be confounded) because they doe not put their hope in him. Now who that hath any vnderstanding in Religion, will say, that the faith which is able to saue a mans soule, and the faith which is not able to saue a mans soule, are both one in kind, in nature, and substance? And that those, who are tormented in hell, can truely say, that while they were on earth, they had the very same faith which brought the Saintes to the Kingdome of hea-
u n

By that which hath bene spoken touching this point, you may vnderstand what a kinde of faith is taught by the greatest Doctors in the Romish church, & what is the best faith, which they require of the people: euen an hystoricall faith, to giue as-

(44) *In De-*
um qui credit
non confun-
detur. &c.
Deum &
Deo credunt
Damones, sed
in illum non
credunt (In
quem qui
credit, non
confundetur)
quia spem su-
am non po-
nuunt in illum.
De sanct.
Andr.
serm. 3.

assent to the truth of things reuealed.
Which faith, as hath bene prooued,
may be in wicked men, in Repro-
bates, in men out of the state of
grace, in men that shall goe to hell.
Yea, such a faith as is found in the
very diuels of Hell. What saluati-
on can be obtained in that Church,
whose preachers teach no better
faith? Who would be ledde by such
guydes? I knowe that they would
make a difference betwixt the faith
of their right Catholickes, and the
faith of diuels: because the one hath
Charitie alwayes accompanying it,
the other wanteth Charity. But they
might consider, that according to
their doctrine, this maketh no essen-
tiall, but a meere accidentall diffe-
rence. Seeing they teach, that the
same assent to the truth of things re-
uealed, is in some with charitie, and
in others without charitie, it euident-
ly appeareth, that according to their
doctrine, Charitie is not a proper,
immediate, necessary, and essentiall
propertie of it, but meereley acci-
dentall,

Indeed

Indeed wee hold, that Charitie is a proper, & necessary effect of a iustifying faith; so as faith is no sooner wrought in the heart of any, but forthwith hee is endued with loue.

He cannot but loue him, in whom he belieueth, and of whose loue and fauour he is perswaded. And therefore charitie, though it do not make, yet it may declare the essentiall difference, and the nature of this faith.

But seeing it is no such necessary effect of their assenting faith, it can neyther make nor declare any essentiall difference of it. And therefore he who wanteth charitie, may haue the same faith in substance, that hee hath, who is endued with Charitie.

Bellarmino going about to proue, that true faith, (meaning theyr assenting faith,) may bee separated from loue, draweth one Argument from the proper reason & nature of them both. If they cannot be seuered

saith he, (46) It is eyther because the one is of the reason (or being) of the other, or that the one doth necessarily arise from the other. Not the first,

because

(45) *Vel quod una esset de ratione alterius: vel quod una necessario nasceretur ab altera, &c. Licet charitas oriatur ex fide tamen non oritur ut propria passio, quae necessario fluit a subiecto, sed ut virtus, ad quam alia disponit & inclinatur. De Iustif. lib. 1. cap. 15. Sect. quantum arguunt.*

because Faith & charitie are not one vertue, but two. And besides that, haue diuers subiectes, actes, and obiectes. For faith is in the vnderstanding, Charitie in the will. Faith belieueth, charitie loueth. Faith respecteth the first trueth; Charitie the chiefe good. Not the second, because although charity arise of faith, yet it doth not arise as a proper passion, which doth necessarily flowe from the subiect, but as a vertue, vnto which an other doth dispose and encline.

(47) *Cum
charitas sit
extra essen-
tiam fides, per
eius aduen-
tum vel re-
cessum, non
mutatur sub-
stantia eius.
In Rem. 1.
lect. 6.*

(48) *For-
mam esse ex-
trinsecam, &
in intrinsecā,
que det illi
non ut sit, sed
ut moueatur.
De Iustif.
lib. 2. cap. 4.*

And *Thomas Aquinas* faith, Seeing (47) Charitie is without the essence of faith, by the comming or departure of it, the substance of faith is not changed. And although *Bellar- mine* holde with the school-men, that Charitie is the forme of faith; yet he (48) teacheth that it is an outward, not an inward forme. And such a forme as doth not giue being vnto it, but motion. Howe then can it make it make any essentiall difference betwixt that faith which hath it, and that faith which wanteth it?

I know that the Fathers do sometime note loue, as a difference betwixt the faith of Christians and diuels, and betwixt the faith of good Christians and bad. Yet do they not make it the onely difference betwixt them: they teach an essentiall difference by belieuing in God with trust and confidence. Againe, they might better make it a difference of theyr faith, then the Papists can make it a difference of the faith which they teach, because it was a necessary and proper effect, proceeding from that their faith, & not from any other. For those that do so belieue in God with hope and confidence, of his mercie and goodnes towards them, cannot but loue him. But papists haue no such confidence nor assurance in their faith, which should make them to loue God, they may haue all theyr faith without loue. And therefore loue cannot distinguish it essentially from the faith of diuels.

So then, to shut vp this point, it still remaineth apparent, that in the nature and substance, there is no difference

ference at all betwixt popish assenting faith, and the faith of diuels. And surely those that now content themselves with such a faith, as is no better in substance then the faith of diuels, may iustly feare, least hereafter, they shall haue no better estate in substance then the deuils haue.

SECT: XII.

THe last kinde of faith which I mentioned, I called a Temporary faith: which differeth from a dead faith, because while it lasteth, it bringeth forth outward fruites. And yet is not the same with a iustifying faith, because it commeth short of it by many degrees, doth not saue any, and continueth not vnto the end.

This faith is scarce knowne to the papists, very fewe of their writers make any mention of it: Yet lest any should thinke, that it is a new coyned tearme, and a newly inuented faith, I will shew what authors write of it.

Augustine

Augustine long agoe (1) vsed the name and tytle, together with the name of Historicall faith, as before I declared.

Bernard (2) doth at large describe it, and sheweth the difference betwixt it and other kindes of faith, he maketh a diuisiō of a threefold faith.

There is a dead faith, a fained faith, and a tried faith. The dead faith the Apostle defineth to be a faith without workes, which doth not worke by loue. The fained faith (saith he) I thinke that is called, which hauing receiued life from charitie, begins to be moued to worke well: but not

(1) *Quæ sit stabilis fides, siue historica & temporalis: siue spiritalis & æterna. De uerarelig. cap. 50.*

(2) *Mittunt nos ad quandam fides triariam diuisionem: ut dicatur fides mortua ficta, probata, &c.*

Fictam autē ego arbitror illam vocari fidem, quæ suscepta quidem ex charitate uita moueri inchoat ad bene operandum, sed non perseverans deficit & moritur tanquam abortiua. Eo utiq; sensu fictam dixerim nominatam, quo uasa signi vocamus fictilia: non quia uidelicet uilia non sint, quamdiu durant, sed quia fragilia cum sint, diu minimè durant. De hac fides fictione puto illos notari in euangelio, qui ad tempus credunt, & in tempore tentationis recedunt. Luc. 8. &c. Tales sunt anime, paruum adhuc & teneram habentes charitatem: & ob hoc earum fidem uiam sed fictam necesse est in tentatione deficere. &c. Epist. 42.

per-

persecuting, doth faile, and die as an untimely birth. In the same sense indeed I may call it fained or fashioned, that we call the potters vessels *fictilia non* because they are not profitable so long as they last: but because, seeing they are bricke, they do not last long. Of this fayning of faith, I thinke they are noted in the Gospell, who belecue for a while, and in time of tentation goe away. When, and whither doe they depart? surely from faith to infidelitie. And these (saith Christ) haue no rootes. He doth not deny but they haue that which is good: but he rather blameth them that they were not rooted in that which is good. Such are the soules, hauing as yet a little and tender charitie, and for this cause, their faith though lively, yet fained (or fraile) must needes faile in tentation. What kinde of faith every mans is, tribulation doth try. If any man faile, it is knowne to be fained. If any mans continue, it is iudged to be a tried and a perfect faith. &c. So likewise, in another place,

place, he hauing described what is an vnfaigned faith (3) he addeth, that it is called an vnfaigned faith, to shew the difference of it from a dead faith and a faigned faith. A dead faith is that which is without workes. A faigned faith is that, which beleeueth for a season, and in time of tentation goeth away: whence it is called *ficta*, *fayned*, that is fraile or brickle. *Bernard* hath the same distinction, and almost the very same wordes with *Bernard* in the former place, and (4) proueth the difference of a faigned and failing faith, from a dead faith, and a tried faith, by the words of the Euangelist, Luk. 8. 13. they beleuee for a time.

Michaell Medina, was so farre from thinking that this temporarie faith was the same with a iustifying faith, that he accounted it, while it continued, to be no true faith at all. For this he writeth (5) True faith, is

destantum electorum est. Credunt reprobis fateor, sed ad horam: tempore enim tentationis recedunt, quam fidem ut pote qua radices non egit, veram fidem sancta scriptura non vocat. &c. Saxt. Senes. biblioth. li. 6. annot. 214.

(3) *Non ficta ponitur ad differentiam mortuae fidei & fictae mortuae fides est, quae sine operibus est, fides ficta, quae ad tempus credit, & in tempore tentationis recedit, unde etiam ficta, id est fragilis dicitur, parui serm. 1.*

(4) *De Euangel. atern. Feria 5. post cineres, serm. 6. art. 2. cap. 3. fine.*

(5) *Vera fides tantum electorum est. Credunt reprobis fateor, sed ad horam: tempore enim tentationis recedunt, quam fidem ut pote qua radices non egit, veram fidem sancta scriptura non vocat. &c. Saxt. Senes. biblioth. li. 6. annot. 214.*

the faith of Gods elect onely. I confesse the reprobate doe belieue, but for a season. For in the time of temptation they goe away: Which faith, because it hath no rootes, the holie Scripture doth not call a true faith. And that faith which doth not bring forth the fruite of glorie, is no faith before Christ.

In this respect, the reprobate are accused of vnbeliefe. Because, although they seemed in outward appearance to belieue, yet they did not truly belieue: because they wanted eyther true Charitie, or Constancie, which is so annexed to true faith, that in Scripture, faith is taken for fidelitie, and that hee proueth by the wordes of the Apostle, 1. *Pet.* 2. 6.

These wordes and many more to the same effect, are related by *Sixtus Senensis*, yet not confuted, nor condemned: and therefore seeme to be approued. Doe not you therefore condemne me for teaching the temporary faith, to be another faith then iustifying faith is.

Thus I hope you plainly see, that
there

there is not one only faith in all men, as some of your teachers would bear you in hand; but that there be diuers kindes of faith, really distinct one from another, in nature, in degrees, in efficacy and operation. And that this hath beene the ancient doctrine of the true Church, and still hath bene taught by some in the Romane Church. I pray God that you may not deceiue your selues with a fained faith, nor content your selues with that assenting faith, which some doe falsely tell you is sufficient. But that you may seeke and also obtaine that iustifying faith, which is able to saue your soules.

Take heede of giuing too much credite to some late popish writers. Their malice against vs, prouoketh them to speake worse of faith then they ought. Though it be the most necessary and most effectuell grace, which God here bestoweth on man, yet are they greater enemies to it, and seeke more to disgrace it, then any other gift or grace whatsoever. Some haue thought so basely of it,

(6) *Beator
Maria per-
cipiendo fi-
dē in Christi,
quā concei-
piendo car-
nē in Christi.
De virginit.
cap. 2.*

(7) *Alber-
tus quoq; non
temere mag-
nus appella-
tus de ex-
presso Dei
verbo.*

(8) *Albert.
Maxim.
cap. 76. de fi-
de virg. Ma-
ria.*

as they haue taught it was too mean a grace for the Virgine *Mary* to be endued withal. Though *Augustine* (6) sayd, *Mary* was more blessed by perceiving the faith of Christ, then by conceiving the flesh of Christ. Yet *Albertus Magnus* (who, as *Hosius* saith, (7) was not without cause called *Great*) goeth about to proue, that she (8) had not faith at all, but a certaine kinde of knowledge aboue faith. Such a knowledge and puritie, as never any had in the way: but the Angels haue in heauen.

Oh consider, that this is the Devils pollicie and practise, that if he cannot make men otherwise to thinke, then that faith is absolutely necessarie, to saluation, hee then stirreth yp some to teach them a false and insufficient faith, because hee knoweth, that will no more profite them, then no faith at all. Wherefore searce out the true faith, and seeke for it.

SECT. XIII.

IN speaking of that Faith, which is called *Temporary*, and may be lost,

I touched a question, whether true
 Iustifying Faith may be quite lost.
 And the rather, because some popish (1) *Fidēs*
 writers alleadge that place, to proue *quæ per dis-*
 that it may bee lost. Not to say any *lectionem o-*
 thing of those reasons, and texts of *peratur, ne-*
 Scripture, then produced by me, to *manem perire*
 proue that true faith cannot be lost: *permittet.*
 I will now, for your further satisfac- *De fide &*
 tion, set downe the testimonies of *operib. c. 16.*
 diuers learned men, approoued by (2) *Omnes*
 your side, who consent with mee in *qui sic cre-*
 this poynt. *Augustine* taught, that *dunt, tan-*
 those who haue this faith shall neuer *quam lapides*
 perish, but shall certainly be saued. *sunt viui, de*
 (1) The Faith which worketh by *quibus tem-*
 loue, suffereth no man to perish, said *plum dei edi-*
 he. So in another place, when he (2) *ficatum est,*
 exhorted men to a true and right *& tanquam*
 faith, so to belecue in Christ, as that *ligna impu-*
 they loued him. Not to belecue in *tribilia, qui-*
 him as the Diuels did: who though *bis arca illa*
 they belecued, yet did not loue *compacta est,*
 Christ: and therefore saide to him, *quæ in dilu-*
What haue wee to doe with thee, thou *uio mergi non*
Sonne of God? But so to belecue *potuit. In*
 him, as wee loue him: and say not, *Psal 150.*
What haue wee to doe with thee? *in uio.*

but rather say, Wee belong to thee, thou hast redeemed vs. He therevpon inferreth, that all they which thus beleue, are as lively stones, of which the Temple of God is built, and as those neuer putrifying plancks and timber, of which the arke was made; that could not bee drowned in the Flood. If they that thus beleue, cannot perish, then their faith cannot be lost: for they are kept and saved by faith. If any will answer, that if they keepe their faith, they shall not perish; but they may lose their faith, and so perish. Let them heare the same Father, in plain tearms denying that: For speaking of the predestinate, (3) he saith; These mens faith which worketh by loue, eyther doth not fayle at all; or if there be some of them, whose faith fayleth, it is repayed before this life bee ended: and the iniquitie which came betwixt, being blotted out, they are reputed to haue perseuerance vnto the end. And further teacheth, that they whose faith finally faileth, were neuer of the number of the elect, nor
of

(3) *Horum
fides aut om-
nis non defi-
cit, aut si qui
sunt, quorum
deficit, repa-
ratur, ante-
quam vs a
ista finiatur,
& de qua
inter cetera
rat iniquita-
te, & q. in fi-
nem perseue-
rantia depu-
tatur An-
gust. de cor-
rect. & grat.
cap. 7.*

of the number of Christs Disciples. *ignur inter-*
 Yet more plainly afterward, (4) *pellente* (Chr-
 Christ therefore praying for these, *sto, ne deficiat*
 that their faith might not faile, with- *fides eorum,*
 out doubt it shall not fayle vnto the *sine dubio*
 end: and therefore it shall continue *non deficiet*
 vnto the end, neyther shall the end *usq, in finem:*
 of this life finde it otherwise then *ac per hoc*
 continuing. This hee speaketh of *perseuerabit*
 them, who were called according to *usq, ad finem*
 Gods purpose: as the words imme- *nec eam nisi*
 diately going before doe testifie: In *permanen-*
 whom (as there hee saith) the gifts *tem uite ha-*
 and calling of God, are without re- *ius inueni-*
 pentance. And in this respect, hee *fiunt. De cor-*
 there preferreth the state of the præ- *rupt. & grat.*
 destinate, about the estate of *Adam* *cap. 12.*
 in Paradise. And sheweth that this (5) *Atq, ita*
 gift of perseuerance is more needfull *homini Dei,*
 for the prædestinate now, because *non solū quia*
 they are assaulted with so many, and *miserecordi-*
 so great Tentations. And at last *am consecu-*
 (5) concludeth, the faithfull man, *tus est, ut so-*
 not onely because he hath obteyned *delus effect.*
 mercy, that he may be faithfull, but *verum etiam*
 also because his faith it selfe sayleth *quasi si les ip-*
se non desit,
qui gloriatur, in domino gloriatur. Ilic. in hac cap. 12.

(6) *Sine penitentia sunt*

Dona & vocatio Dei, id est, sine mutatione stabilitate fixa sunt. in Rom. 11. 29.

(7) *Alia sunt dona illius, sine quibus, ad vitam nequaquam pertinent. Alia quibus vita sanctitas pro aliorum utilitate declaratur, mansuetudo namque humilitas, patientia, fides spes charitas, dona eius sunt, sine quibus ad vitam homines pervenire nequaquam possunt. &c.*

In his igitur donis, sine quibus ad vitam pervenire non possunt, spiritus sanctus in praedicatoribus suis, sine electis omnibus semper manet. &c. Moral. lib. 2. cap. 42.

not. When he glorieth, let him glorie in the Lord.

Bedarehearseth (6) the words of *Augustine*, touching the efficacie of Christs prayer, in keeping the faith of them (who be called according to Gods purpose) from sayling, reckoneth faith as one of those gifts of God, that are without repentance, and faith, they are without repentance, because they are stedfastly fastened without changing. And those who beleeve, are taught of God, and none of them shall perish, because Christ looseth none of those whome the father hath given him. *Gregory* the great, did very fitly distinguish of Gods gifts; (7) and shewed the difference betwixt them in regard of continuance: There be some gifts of his, without which a man cannot attaine to life. There be

others,

others, by which holines of life is declared for the profit of others; for meekenes, humilitie, patience, faith, hope, charitie, are his gifts: but those without which, men can neuer come to life, but prophecie, the gift of healing, diuerfitie of tongnes, interpretation of speech, are his gifts, yet such as shew the presence of his power for the correction of the beholders. In those giftes therefore without which men cannot come to life, the holy Ghost doth alwayes abide in his preachers, or in all the elect. But by the other, he doth not alwayes abide.

To the same effect hee likewise speaketh else-where, (8) saying. The holy Ghost according to certain vertues, doth alwayes abide in the hearts of the Saintes. But according to other, hee doth come and goe away: goe away, and come againe. For by Faith, Hope, and Charitie, and other graces, without which a man cannot come to Heauen, he neuer forsaketh the hearts of the perfect.

Bernard (9) propounded a questi-

(8) *In sanctum
tuum cordi-
bus iuxta
quasdam
virtutes sem-
per perman-
et. &c. In
fide spe &
charitate, &
alijs donis, si-
ne quibus a
cel-stim pa-
triam non po-
t. st venire,
perfectorum
corda non de-
serit. Super
Ezechiel ho-
mil. 5.*

(9) *In cana
Domini. serm.
10.*

on; How any of those who are vnited to Christ by faith, can be cut off from him, as vnfruitfull branches are cut off from the Vine? Seeing he that is coupled with Christ, is one spirite with him? And answered it by distinguishing of faith: that there is a dead faith, a fained faith, a peruerse faith, and a right faith. And therevpon inferred, that hee who had any of the three former, might be cut off, but he who had the last, could not be cut off from that Vine. Hee shall abide in Christ, and beare fruite, and the Father will purge him, that hee may beare more fruite. Most of the learned Papists seeme to come neere vnto vs in this point.

(10) *Sapius peccando, & sapius recidivando, tandem perveniunt, ut & fidem ipsam amittant. &c. Promptuar. domine. 4. post epistolam.*

Though (10) *Stapleton* teach, that faith cannot be lost by euery mortall sinne, but by sinning often, and falling often into the same sinnes, it may be lost: As the rootes of a Tree will not wither, if onely one twig be plucked away, but if all be plucked away, they will dye. Yet is he contradicted by all his fellowes.

Thomas Aquinas acknowledgeth, that

that faith remaineth in men, when they fall from holynes to sinne. (11)

(11) *The.*

Whereas some helde, that man sinning mortally, after he had receyued a formed faith; That faith was lost, and another habit of informed faith, was infused of God, in steede of it: He thought it was not conuenient to say, any gift of God should bee bestowed on man, for the practise of mortall sinne, & therfore he holdeth,

2. A. 2. a. qu.

4. art. 4.

that after mortall sinne committed by a Belieuer, the same habite of faith remaineth, which was in him before. And how can any of them say otherwise, who teach (as I shewed before) that the faith which is in a man before grace, before his repentance, and conuersion, is the selfsame habite in number, that is in him after grace and conuersion?

(12) *Asser-*

endum est,

non modo in-

fidelitate, per

quam & ipsa

fides amitti-

tur. sed etiam

quocumq; alio

mortalis pec-

cato, quam-

vis non amit-

tatur fides,

acceptam in-

stificationis

gratiam a-

mitti. Sess. 6.

cap. 15.

The *Councell of Trent* (12) decreed, that Faith is lost by infidelitie, and by every mortall sinne: though faith be not lost, yet the receiued grace of iustification is lost. As if a man could not loose his faith by any mortall sinne, but onely by infidelitie.

And

And that by mortall sinne, a man might loose his former grace of iustification, & yet not loose his faith.

(13) *De a-*
miss. grat. &
statu peccat.
lib. 1. cap. 8.
scilicet: quod au-
tem secundo.

And according to that rule *Bellar-*
mine writeth, (13) that there is no sin which doth necessarily exclude faith, but that which is opposed vnto it, which is infidelity. And this is manifestly testified by experience. For we see among the Catholickes, manie publicke sinners, Murtherers, Fornicators, Thieues, drūkards, who without all doubt, giue credit to all those things which the Church propoundeth to be beleueed.

(14) *En-*
chirid. loc.
com. cap. 4.
sin. fides in
peccatoribus.
p. 178.

Coster the Iesuite, likewise (14) as the best Physitions by intemperancie, breaking the Rules of theyr arte, doe not thereby loose the skill and knowledge of Physicke: So a Christian, who against the testimony of his owne conscience, doth sinne contrary to the lawes of faith: neyther looseth his faith, nor ceaseth to be a Christian. And seeing that by faith, believers differ from Infidels, if sinners want faith; they should be Infidels, and be separated from the Church,

Church, after the manner of Infidels.
And yet sinners belong to the church,
as Tares are in the same field with
wheate. Good-fish in the same Net
with bad.

But by the way, consider what
kinde of persons they acknowledge
for true believers: euen the worst,
that almost can be. Publike sinners,
Murtherers, Fornicators, Theeues,
Drunkards: Such as ought for theyr
leawd liues to be excommunicated:
Such as be tares among wheate. A
man may finde as holy beleeuers as
these in Hell. Is this that faith which
S. James would haue a man to shewe
by his workes? It is true indeede,
that their Assenting faith may bee
found in such vngodly persons, for it
is found in the very diuels. Yet a true
sauiing faith, wherof the question is,
cannot be found in any such persons
as keepe a continued course in the
practise of these finnes.

True beleeuers may sometime sinne
of infirmitie, yet not of wilfulnesse:
Though they fall, yet they arise again,
and doe not long continue in sinne.

Cy-

(15) *Credere se in christum quomodo dicit, qui non facit, quod Christus facere praecepit. De simplic. prelat. 16. vera fides est quae quod verbis dicit, moribus non contradicit. In Marc. 16. lib. 4.*

Cyprian asketh (15) how any man can say hee belieueth in Christ, who doth not that which Christ commanded him to doe? As if hee had no true faith, who wanteth obedience.

That is true Faith (16) saide *Beda*, which doth not contradict that in maners, which it speaketh in words. They might therefore better say, Such sinners neuer had true faith at all: and so cannot loose that which they neuer had.

Againe, obserue what their belieuer loose by their mortall sinnes; Though they loose not the habite, yet they loose the forme of faith: Yea, they loose the life of faith: for now it is become a dead faith, seeing it wanteth good workes. Yea, they loose the grace of iustification, and so become guilty againe of all theyr former sinnes.

They might as well loose faith it selfe, such a faith as is lost, will doe them no good. What an absurditie it is to hold, that a formed faith, and an unformed faith; a liuing faith, and a dead faith; a iustifying faith, and a
faith

faith that iustificieth not; are one and the selfesame faith, hath bene sufficiently proued already: Yet to this absurditie are they driven, that so they may maintaine the vnitie of faith in all sorts of beleeuers. When as they should rather acknowledge, that their assenting faith, and a true iustifying faith, are distinct kindes, and that those who liue and continue in grosse sinnes, though they may haue the former, yet they neuer had; and therefore cannot possibly loose the later. *Michael Medina* one of their owne Church, doth stiffely maintaine it, that though an vnformed faith doth not vanish away by mortall sinne, yet that sound faith which Christ requires in the Gospell, cannot stand with a peruerse continuance in haynous offences. And proueth it by the testimonies of *S. Paul*. And therefore that they onely haue a true faith, who stil continue in wel doing.

But although that most of our aduersaries teach, that faith may not bee lost by deadly sinne: yet they hold,

*See Sixt. See
nens. bibl.
othec sanct.
lib. 6. annot.
179. sine &
annot. 191.
1. Tim. 5. 8.
Tit. 1. 16.*

Deiustificat.
lib. 3. cap. 14.

hold, it may bee lost by Infidelitie: (as if Infidelitie were not a deadly sinne.) And if this be so, then *Bellar-*
mines arguments, whereby he would
 prooue that faith may be lost, are al-
 together impertinent, and fall to the
 ground of themselves, seeing they
 are drawne from a relapse into sinne,
 not into Infidelitie. When the Lord
 spake by his Prophet, That if the
 righteous man did forsake his righ-
 teousnes, and commit iniquitie, hee
 shall dye for the same, (which is the
 Cardinals first argument.) He spake
 not of a falling from righteousness
 into Infidelitie; but of a falling into
 mortall sinne, as they call it. When
 Christ said, Euery branch that bea-
 reth not fruite, hee will take away:
 hee vnderstood not of any reuolt to
 Infidelitie, but of the sinnes of omis-
 sion, in which men fayle in their du-
 ties. The like may be said of Christs
 words, that iniquity should abound,
 and charitie waxe cold. And of *Pauls*
 beating of his body, and bringing it
 into subiection, which bee other of
 his arguments for that purpose. He
 also

also endeuourth to proue it by 8. severall examples of persons, who lost their faith. Yet all of them are in the same maner impertinent.

The bad Angels and *Adam*, before their falles, had no such faith as now wee haue, nor any such promise of perseuerance: yet dare hee not say that any of them fell to Infidelitie. For the Diuels haue their assenting faith, as before I haue proued: but it is apparant, touching the rest whom hee alleadgeth. Will the Cardinall say, that *Saul*, *David*, *Salomon*, *Peter*, and *Indas*, fell frō faith to Infidelitie? Became they Pagans by their falls? Did they not still professe the same God that they did before? Did they denye the trueth of his word? Why then will hee produce their examples, to prooue that a man may lose his faith, seeing he himselfe before taught, that faith cannot bee lost by any mortall sinne, but onely by Infidelitie? Let the Cardinall therefore, cyther alter his opinion, or bring more pertinent proofes.

But may true faith be lost by infidelitie?

*De amiss.
grat. & stat.
peccat. lib. 1.
cap. 8.*

delitie? may a iustified beleever become an Infidell, a Iew, a Turke, a Pagan? surely no. A man may quite loose their assenting faith, and of a professed Christian, become an Infidell; but he who hath a true Justifying faith, cannot quite loose it, he may fall in outward shew onely, still retayning faith in his heart: so did *Peter* in his fall, as shall afterward appeare: but he who falleth away indeed and in truth, totally and finally, neuer had this justifying faith. *Macellinus* Bishop of *Rome*, seemed to fall into infidelitie, when he sacrificed to Idols, did he then loose his faith? was he then become an Infidell indeed? Then may the Bishop of *Rome*, not onely erre in matters of faith, but likewise quite loose his faith, and become an Infidell, yea an Infidell then may be the head of the *Romane Church*. To auoyd this inconuenience, *Bellarmin* answereth, that he was neither Hereticke nor Infidell, but onely in outward acte for feare of death, did sacrifice to Idolls. As if he kept faith in his heart, when he
per-

(19) *De*
Rom. pontif.
lib. 4. cap. 8.
fine.

performed the outward act of an In- 20) *De*
 fidell. And of *Liberius*, another Bi- *Rom. pontif.*
 shop of *Rome*, he likewise saith, That *lib. 4. cap. 9.*
 though it be true that he subscribed *sect. xx. qui*
 to the Arian heresie, yet hee was no *bis.*
 Hereticke, but onely sinned in out-
 ward acte, as *Marcellinus* did. Why
 then may we not say, that a Iustified
 beleuer, though hee through feare
 fall to the outward act of Infidelitie,
 yet still keepeth faith in his heart?

Moreover, the testimonies which
 I alleadged out of the Fathers, are
 absolute & generall: as well against
 the losing of faith by infidelitie, as a-
 gainst the losiong of it by sinne.

But if any did fall to Infidelitie,
 not onely in outward act, but also in
 hart, totally, in deed, & in truth; they (21) *Procul*
 were iudged by the Fathers, neuer *dubio nec illo*
 to haue had this faith. *Augustine* (21) *tempore, quo*
 said, that those who doe not perse- *bene pœq, vi-*
 vere, but so fall away from Christian *vunt, in isto*
 faith and conuersation, that the end *numero com-*
 of this life finde them such; out of *putandi sunt,*
 doubt, at that time, when they liued *&c. De cor-*
 well and godly, were not to be rec- *rept. & grat.*
 koned in the number of the elect, *cap. 7. Ioh. 6*

(22) *Quia ergo non habuerunt perseverantiam, sicut non vere discipuli christi, ita nec vere filij Dei fuerunt, etiam quando esse videbantur, & vocabantur. De corrept. & grat. cap. 9.*

(23) *Ioh. 1. 12. Gal. 3.*

26.

(24) *Inter non credentes, & ipsi deputandi sunt, quamvis discipuli, dicebantur. In Ioh. 6. tract.*

27.

and of them who are called according to his purpose. So hee writeth (22) of the Disciples which forsooke Christ at *Capernaum*; That they were called Disciples, the Gospell so speaking: and yet they were not Disciples in trueth; because they abode not in his word: According to that which he saith; *If yee abide in my worde, yee are verily my Disciples.* Therefore because they had not perseverance: as they were not truely the Disciples of Christ, so neyther were they truely the sonnes of God, euen when they seemed to bee, and were so called. And if they were not truely the sonnes of God, they had no faith. *For by faith are wee made the sonnes of God,* as the scripture (23) teacheth. Yea, the same Father professedly expounding the place of *Iohn*, where those Disciples are mentioned, saith (24) They were to be reckoned among vnbeleeuers, though they were called Disciples. If any suspect that I wrest his words contrary to his meaning, let him reade *Maldonatus* a Papist, who writeth, (25) that

that (25) the Disciples which beleeued not, when they followed Christ, were *Judas* and the murmurers. And that *Augustine* and *Beda* doe thinke, that those which went backe neuer had faith: no more then those, which *S. Paul* (26) said were turned back after *Satan*. But of what faith must this be vnderstood? What faith did those Disciples, and other reuolters want, when they were taken for Disciples, and Christians? Was it an historicall or assenting faith? The Iesuites will not yeelde that. *Coster* holdeth, that (27) all in the Church haue such a faith: yea, though they be as tares among wheat, bad fish among good, foolish virgines, wanting oyle in lamps, as the Guest, wanting a wedding Garment, and like the incestuous Corinthian. *Bellarmino* (28) saoucheth, that all in the Church are such beleeuers, though they be wicked ones, and instanceth in the forenamed Parables, as if all the persons noted therein, had that faith, though they wanted charity & good works. Those Disciples, and other reuolters,

(25) *Augustinus & Beda existimant, non quam istos, qui retro abierunt, habuisse fidem, &c. Maldonat. in Ioh. 6. c. 6.*

(26) *1. Tim. 5. 15.*

(27) *Enchirid. cap. 4. de fide. Si ne fides in peccatorib. p. 179.*

(28) *De Instructio. lib. 1. cap. 15. sect. quartum argumentum.*

(29) *Ioh.*
6.64.

(30) *Veritate*
Christiana
vera fides
tantum illa
inducetur,
qua habet ef-
ficaciam con-
sequenda sa-
lutis. &c.

Vera pro-
fesso fides
vera dilectio-
ne constat:
vera autem
dilectio illa
tantum dici-
tur veritate
moralis, qua
perseueran-
tiam habet
& perma-

nentiam. &c. Deinde rogandus, an fidelis ille dicatur, aut
amicus, qui horaria amicitia, aut fide illi fuisset coniunc-
tus, quod si non diceretur, quoniam de ratione vere fidei
& charitatis est permanentia & constantia. &c. Apud
Sext. Senens. biblioth. lib. 6. annot. 214.

before their backe-sliding were in the Church, and yet wanted faith. As Christ (29) himself, *Augustine*, and others haue taught. And therefore seeing that by the doctrine of the Iesuites they could not want an historicall and assenting faith, they must needs want another faith, namely, a true iustifying faith.

But of all others, *Michael Medina* is most plaine and copious in this point, as in parte I declared, when I spake of a temporary faith: yet more may be added, to shew his resolute opinion, that none haue true faith, but they which keepe it to the end. (30) According to Christian veritie (saith he,) onely that is to be iudged a true faith, which hath the efficacy of obtayning saluation. According to that; *Hee that beleueth in mee hath eternal life.* And afterward he addeth;

That

That true faith indeede, doth consist with true loue; but that onely is called true loue by a moral truth, which hath perseuerance and continuance. And that the Scripture neuer called the faith of them who beleeue for a time, to be true faith. And that those who are damned, neuer had true faith. And in conclusion, he asked *Soto*, whether he is to be called faithfull, or a friend, who should be ioyned vnto him for an houre by friendship and faith: which if he will not say, because continuance and constancie is of the nature and being of true faith and charitie; then cannot such offenders be called true beleeuers in Christ.

Cardinall *Bellarmine* holdeth against some who then liued, that Christ did not onely (31) pray that *Peter* might continue in faith, and in the fauour of God vnto the end, but that he also prayed a little after, for the perseuerance of all the Apostles; yea also of all the elect. *Ioh. 17. Holy Father, keepe them in thy Name, whom thou hast giuen me.* How then can the

(31) *Orans dominus paulo post pro perseuerantia omnium apostolorum, imo etiam omnium electorum.*

Ioh. 17. Pater sancte, serua eos in nomine tuo, quos dedisti mihi. De Roma. Pontif. lib. 2. cap. 3. sect. altera expositio.

faith of any of the elect sayle? Shall wee thinke that Christs prayer was not heard? Doth not he elsewhere acknowledge that the Father heard him alwaies? Was his prayer effectuall against the losse of grace and faith by sinne, and not against the losse of them by Infidelitie? Then was his prayer heard but in part. How can they prooue that difference?

SECT. XIII.

(1) *Joh. 17.*
20.

IN prosecuting this point, I produced *Peter* for an example; who though he denied his Maister with an oath, yet still kept faith in his heart. And lest any should thinke, that this was a speciall priuiledge in *Peter*, I shew'd that (1) Christ prayed for others, as wel as for him. Now if there bee any, who imagine that Christ prayed for them after a different maner, and to another end; let them remember what I alleadged before out of *Augustine*, touching Christs praier for all the elect; name-
lie,

lie, (2) That Christ praying for them, that their Faith might not fayle: without doubt it shall not fayle vnto the end: and therefore shall continue vnto the end: neither shall the end of this life find it otherwise then remayning. But because that (3) Bellarmine and others doe teach, that Peter did quite loose his faith, and the righteousnes thereof; I will let you see the testimonies of all sorts of writers to the contrary.

Tertullian (4) said his name was changed, and he was called Peter for the strength of his faith: but he ill deserued that name, and Christ erred in giuing him a name not agreeable to his nature, if hee quite lost his faith.

Againe, hee speaking of Christs prayer for him, thus saith of those words, (That thy faith might not fayle) (5) that is, that so much might not be permitted to the Diuel, that his faith might be endangered. Whereby it is shewed, that both are with

(2) De Cor-
rept. & grat.
cap. 12.

(2) De Iu-
stificat. lib. 3.
cap. 14.

(4) Sed &
cur petrum?
ob vigorem
fidei. Ad-
uers. Mar-
cion. lib. 4.

(5) Ne defi-
ceret fides
tua, id est, ne
tantum dia-
bolo permit-
teretur, ut fi-
des periculi-
tetur, quo
ostenditur, v-
trumq; apud
Deum esse,
& concussio-
nem fidei &
protectionem

eū utrumque ab eo petitur. Et utique filius Dei protecti-
oni fidei habet in sua potestate, &c. De fuga in persecut.

God, both the shaking of faith, and the protection, seeing both are asked of him. The shaking is from the Diuel, the protection is from the Sonne. And surely the Son of God hath the protection of faith in his owne power, which hee asked of his Father, of whom hee receiueth all power in heauen and earth. If his faith was not endangered by the diuel, but protected and kept safe by God, through the prayer of his Son, how can any truly say that hee lost his faith?

(6) *Comment.* in *Psal.*

52. 4.

(7) *Biblioth.*

sanct. lib. 5.

annot. 181.

(8) *In Math.*

cap. 20.

See Sax. *Se-*

nns. *biblioth.*

lib. 6. *annot.*

160.

(9) *Com-*

ment. in *Luc.*

22. *lib.* 10.

Hilary (6) taught (as is testified by (7) *Sixtus Senensis*) that *Peter* in denying his Maister, lost not the firmenesse of his faith, because, although, through the trembling of his flesh which he could not brydle, his tongue burst forth into the denial of Christ: yet a firme faith of confessing Christ vnto Martyrdome, did not depart from his heart.

I might also vrge that, which not onely he (8) elsewhere, but likewise *Ambrose*, (9) together with him, hath written in excuse of *Peters* denyall:

That

That he denyed him not to be God, but denyed, that he was only a man. Though (10) *Ierome & Theophylact* do confute them, because so to excuse the Apostle, were to make his Master a liar, who told him before, that hee should that night denie him thrice. Yet doth (11) *Maldonatus* excuse them both. And thereby they plainly declared, that they were farre from thinking that hee lost his faith. *Augustine* alleadged the prayer of Christ for *Peters* faith, against the *Pelagians*, who held that man could not continue in grace and in faith, vnlesse mans free will did con-
 curre with Gods grace.

(10) See
Saxt. Senens.
biblioth. l. 6.
annot. 160.
Hi. rony. in
Math. 26.
Theophylact.
in Luc. 22.
 (11) In *Luc.*
22. 32. & in
Math. 26.
75. quan-
quam possu-
mus Hilari-
um. & Am-
brofium ab
errore, be-

Dare thou say that Christ praying for *Peter*, that his faith might not faile, that it should haue failed, if *Pe-*

nigna inter-
 pretatione li-
 berare.

(12) *An au-*
debis dicere etiam rogante christo, ne deficeret fides petri,
defecturam, fuisse, si petrus eam deficere voluisset. &c.
Sed quia praparatatur voluntas a domino, ideo pro illo non
possit esse inanis oratio. quando rogauit ergo ne fides eius
deficeret, quid aliud rogauit, nisi ut haberet in fide liber-
rimam, fortissimam, invictissimā, perseverantissimam
voluntatem, De corrept. & grat. cap. 8.

(13) *Fleuit
negator deni-
que ex ore
prolapsum
nefas, cum
mens mane-
ret innocens,
animusq, ser-
uaret fidem.
Kathemerin.
Hymn. ad
gallicant :
paulo post in-
itum.*

(14) *Adfuit
dextera do-
mini Iesu
christi, que
labentem te,
priusquam
deycereris,
exciperet,
& firmita-
tem standi,
in ipso caden-*
*di periculo recepisti vidit in te dominus non fidem fictam,
non detractionem auersam, sed constantiam fuisse turba-*
dam. De pass. dom. ser. 9.

ter would haue had it to faile? (that is,) if, hee would not haue had it to continue vnto the ende. As if Peter any way willed any other thing then Christ prayed for him that he might will. But because the will is prepared of the Lord, therefore his prayer for him could not be in vaine. Therefore when he prayed, *that his Faith might not faile*: what else asked he, but that hee might haue in faith a most free, a most strong, a most inuincible, a most perseuering will.

Prudentius, that ancient and Christian Poete, (13) thus wrote of Peters denyall.

*With mouth his Maister who deny'd,
Hee for that cryme did weepe :
When innocent his minde remains,
And Faith his heart did keepe.*

Leo Bishop of Rome, thus saith of Peter, (14) The right hand of the LORD IESVS CHRIST was pre-

sent,

sent, which took thee vp, as thou was falling, before thou was cast downe: And thou receiuedst strength to stand, in the very danger of falling. The Lorde saw in thee, not that thy Faith was fained, nor thy loue turned from him, but that thy Constancie was troubled. Weeping abounded, when affection fayled not: and the fountaine of Charitie washed the words of fearfulness. Neither was the remedie of abolishing deferred, where there was not iudgement of will.

(15) *quam-
vis brevis
pore concuti-
endus sis: jēd
habet recon-
dita semina
fidei. Etiam si
folia abice-
ris (Pneuma)
spiritus inna-
dentis, sed
radix uiuet,
& non desi-*

Theophilact, doth make this paraphrase (15) of the wordes of Christ to Peter, Luke, 22. 32. Although within a short time, thou must be shaken, yet thou hast the seedes of faith lying hid. Although the spirit (or winde) of the inuader, shall strike off the leaues, yet the roote shal liue, and thy Faith shall not fayle.

*ciet fides tua.
In Luc. 22.
(16) Et si
princeps a-
postolorum in
profundum
negationis
submergitur,
non est tamen*

Bernard said, (16) Though David be branded with the marke of horrible crimes, though the chiefest of the Apostles bee plunged into the depth of denyall. Yet is there none that can take them out of Gods hād.

*qui de manu
dei possit erui-
ere. serm. de
tripl. coha-
rent. vinc.
clan. & glus.*

And

(17) *Petrus
cū peccauit,
charitatem
non amisit.*

*quia peccauit
positus in ve-
ritate, quam
in charita-
tem, cum se
non esse me-
ritum est in re,
cuius totus e-
rat in corde.*

*de natura &
dignit. amor.
diuin. cap. 6.*

(18) *Ipse
tuam fidem,
me satana tē-
sante defici-
as, orando
pro te. In
Luc. 22. 31. 6.*

(19) *Lumb.
sent. lib. 3.
di. 34. B.*

And in an other place, (17) *Peter* when he sinned, he lost not Charitie. He sinned rather against veritie, the against charitie: when he told a lye; that hee was not his in decde, whose wholly he was in hart. And there- fore the loue of Truth, did presenly wash away the denyall of falshood.

When hee could not be plucked out of Gods hands, whē he had cha- ritie, & when he was wholly Christs in hart; did hee euen then at that in- stant want faith? Surely no. These things appertaine not to vnbelieuers.

Beda ascribed such vertue to Christs prayer, for the confirmation of *Peters* faith, that he thus expounds them. (18) I haue by praying kept thy faith safe, that it shall not fayle when Satan tempteth thee.

The *Maister of Sentences*, resolving the question, whether *Peter* had the faith of Christs Passion, when hee saw with his owne eyes, CHRIST as man to suffer? Answereth, (19) That he had faith of his Passion, not in that hee believed that man suffe- red, but in that he believed, hee was God

God that suffered: thereby signifying, that he had not lost his faith, at the time of Christs Passion.

Cicetane sayd, (20) *Peters* confession of faith failed, when he thrice denyed Christ: but his faith failed not, because hee denyed through feare, not through incredulitie. *Tollet* also (21) that *Peter* neither denyed him to be Christ, nor cast away his faith, but denyed that he knew him.

Catharinus likewise, that (22) *Peter* could not lose his faith: for the Lord had peculiarly prayed for him, that his faith might not faile. And least it might be thought that he praied for that Sea only, and not for his person, he called him by his old name *Simon*, *Towit*, for thee *Simon* particularly.

Maldonatus vpon these wordes, *All ye shall be offended by me this night:*

(23) *saith*, that Christ did not signifie that the Apostles should loose theyr faith. For none of them lost it; No, not *Peter* himsele, who denyed him. Although some olde Authors were

(24) *Non significat fidem apostolos perdituros, fidem enim nemo eorum perdidit, ne petrus quidem ipse, qui negavit, &c. Comment. in Math. 26. 31.*

(20) *Defectus confessionis fidei, cum ter Christum negavit, sed non deficit fides quoniam timore negavit, non incredulitate.*

Luk. 22. 32.

(21) *Petrus nec negavit esse christum, fidem ve eius abiiecit, sed negavit se no-*

uisse eum. In Luc. 12. annot. 23.

(22) *Commentar. in epist. ad Gal. 2. p. 260.*

WONT

(23) *Comment. in Mat*
27.75.

(24) *Ore negavit, animo retinuit.*

Comment. in Luk. 22.32.

wont so to speake, as if hee lost his faith. Not distinguishing the confession of faith, from faith it selfe: and the denyall of Christ, from the losse of faith, which are farre different things. And so afterward, (23) The vulgar error of them is to be taken heede of, who thinke that *Peter* lost his faith. For he lost not his faith, but denyed it, which diuines say, is another thing. And besides this, he faith, their opinion is false, who think that *Peter* lost his faith by denying. He denieth with his mouth, but kept it in his heart, as we haue heard *Ambrose*, teaching on, *Psalm 43*.

See then, what a clowde of witnessses wee haue against *Bellarmino*. But it would make any man to wonder to behold his inconstancy in this point. For he plainly contradicteth himselfe, euē like a right Iesuite, holding the *affirmative*, or *negative*, as it best serued his present purpose.

When hee would proue that faith and iustice may be lost, (25) he produceth *Peters* example to proue it, as if he lost both. He sorteth him with

Adam,

25. *De Iustificat. lib. 3.*
cap. 14.

Adam, as if he lost his faith and iustice in the same manner that *Adam* did at his fall, & brought himselfe to the same estate, though hee recovered his former state, as well as *Adam*. Yea, herein the Cardinall equalleth *Peter* with the diuel, with *Saul*, with *Indus*, & with *Simon Magus*. Though hee make him vnlike to them in the recouery of it, because hee got his faith againe, but they could not. Yet for the manner of loosing it, and for his present estate, after it was lost, till it was recovered againe, he maketh him altogether equal with them. Yet at other times, and vpon other occasions, he teacheth the cōtrary. When he pleadeth for the pope, that his holines cannot erre, (26) he auoucheth, That *Christ* by his Prayer obtained this priuiledge for *Peter*, that hee should neuer lose true Faith, though hee was tempted of the diuel.

Which he maketh more then the gift of perseuerance, because hee is saide to perseuere to the ende, who falleth, and riseth againe: and so is found faithfull in the ende. But the
Lord

(26) *De Roman pontific. lib. 4. cap. 3. sect. Est ingitur tertia. At Petro Dominus impetravit, ut non posset unquam cadere, quod ad fidem attinet.*

(27) *Addo
præterea
christum a
petro nega-
tum fuisse
Ore, non cor-
de. proinde
perdidisse c-
fessionem fi-
dei, non ipsam
fidei. De
Rom. pontif.
l. b. 3. c. 8.
sect. Respon-
dendum, sanc-
tum.
(28) *De ec-
cl. militanti.
l. 3. cap. 17.**

Lord obtained for Peter, that he could ne-
uer fall, so farre as belonged to Faith.
And brings in diuers Fathers to testi-
fie this: And afterwards answering
them who alledge *Peters* denyall, to
proue that the Pope may erre; Hee
saith, (27) that *Peter* denyed Christ
with his mouth, not with his heart.
And therefore *Peter* lost the confessi-
on of faith, but not faith it selfe. And
confuting them, who held that Faith
was onely in the brest of the *Virgine
Mary*, at the time of Christes passi-
on: (28) Hee saith, it is not proba-
ble, that the Apostles then lost their faith,
seeing Christ sayde to *Peter*, I haue pray-
ed for thee, that thy Faith might not faile.

Is this man to be credited, who is
so vncertaine in his opinion, and so
contrary to himselfe? Is there such
double-dealing to be found in the
great Oracle of *Rome*? Did hee thus
write of forgetfulnes, or of wilfulnes
and set purpose? wherein will you
believe him? In the negative, or in the
affirmative? Both are taught by him.
A wise man finding him so contrary
to himselfe, will believe him no fur-
ther,

ther, then hee soundly proueth the
thing which he writeth.

SECT: XV.

IN the last poynt of the Sermons,
touching the diuerſitie of Fruite,
brought ſoorth by the hearers of
Gods word, I confuted the obſerua-
tion of ſome Papiſts, who thence
would proue the excellencie of vir-
ginitie, before widow-hood, or Ma-
riage. As if the hundred-folde be-
longed to Virgins, ſixty-fold to Wi-
dowes, and thirty-fold to Married
perſons. If thoſe 3. reaſons which
then I alledged, will not ſatiſſie you,
I will adde more.

1. That collection cannot be warranted by any word or circumstance in the Parable, but onely from the exposition of some few Fathers. And therefore the Rhemists (1) speake presumptuously in saying, that this difference of fruits is the difference of merites in this life: and that an hundred fold agreeth to Virgins, when as no fillable, nor word in all the Parable

(1) Annot.
in Math. 13.
8. sect. 1.

(2) *Demonach. lib. 2. cap. 9.*

able doth import so much, & when as all the force of the argumēt dependeth on the interpretation of some fewe Fathers. And *Bellarmino*, (2) writing of Euangelicall Councils, had no reason to place the argument drawne thence, among testimonies of Scriptures; but should rather have sorted it with the testimonies of the Fathers.

(3) *Non tam interpretando quam consonando, In Math. 13.*

22.

(4) *Biblioth. sanct. lib. 3. p. 136.*

(5) *Bellar. de verbo Dei. lib. 2. cap. 3. sect. Sed quam.*

*Ainens. Io-
virian. lib. 1.*

2. The Fathers who so expound it, doe not giue the litterall sense of the place, but deliuer an allegoricall or anagogicall exposition of it. As *Maldonatus* acknowledged, saying, (2) that *Augustine* and the Fathers spake so, not interpreting the Scripture, but preaching to the people. Now the best learned among the Papists, as (4) *Sixtus Senensis*, (5) *Bellarmino*, and others doe teach, that no forcible arguments can be drawn from any sense, but onely from the literall sense; because that which is gathered immediately from the words, is certainly the meaning of the Holy Ghost: but it is not alwaies certaine that other senses bee intended

ded by the Holy Ghost.

3. There is not any one Father, save onely *Ierome*, who so expoundeth it as the Rhemists doe; That an hundred folde agreeth to Virgines: but eyther expound it in the same maner that I did, or otherwise apply those differences of fruite, then *Ierome* did. Will they forsake all the the rest of the Fathers & follow one? Were they not sworne (6) according to the decree of the Councell of *Trent*, and according to the (7) Bull of *Pius 4.* neuer to expound Scripture but according to the unanimous consent of the Fathers? Would they, or will others wittingly and wilfully forswear themselves, that so they may crosse vs, and get some shew of patronage for the dignitie of their vchaste votaries? And whom doe they follow? Euen him, that of all the Fathers, is least worthy to be respected in this point, being very partiall, and no indifferent Iudge of this matter. *Beatus Rhenanus* said, (8) All constat Hieronymum hac de causa Romae male audisse. Argument. in *Tertul. lib. de exhort. ad castitat.*

(6) *Sess. 4.*

(7) *Nec sacram scripturam unquam nisi iuxta vnanimum consensum patrum, accipiam & interpretabor.*

Bulla Pij. 4. super forma Iuramenti professionis fidei, Annex: concilio.

(8) *Veteres omnes, atq; adeo Hieronymus ipse, matrimonio parum acquiescent, virginitatem & castitatem maxime facientes. Certe*

(9) *Apolog.*
ad Pamm.
pro libr. ad-
vers. Iovin-
ian.

(10) *Impen-*
ditio semper fa-
vens virgini-
tati, & ob id
nuptijs ini-
quior quam
episcopi qui-
dam esse vo-
lebant. Ar-
gum. in lib. 1.
advers. Iovin-
ian.

(11) *Mul-*
tos offendere
libri,
quod propen-
sior videretur
in laudem
virginitatis
quam oport-
uisset, & du-
rior in ma-

triam orationum. Argum. in apolog. ad Pamm.

the old writers, and especiall *Ierome* himselfe, were little indifferent to mariage: chiefly esteeming virginie and chastitie. It is certaine, that *Ierome* for this cause was euill spoken of at *Rome*. When hee had written his bookes against *Iovinian*, in commendation of virginie aboue mariage, they so displeased many, as that *Pammachius*, his olde scholofollow, signifying so much to him by a letter, (9) he was faine to make an apologie for himselfe. And they who found fault with him for that, were neyther meane, nor base, nor few. (10) *Erasmus* saith, that hee alwaies exceeding much fauoured virginie: and for that was more vnequall to mariage, then certaine Bishops would haue had him. Yea, and (11) that his bookes offended many, beccause he seemed to be more forward in the commendation of virginie then hee ought, and harder against mariage. But although that hee by that his application, did pre-

ferre virginitie before mariage, yet doth he acknowledge that married persons are good soyle, & do bring forth, one sort of those fruits, namely, thirtie fold. And whereas some in those dayes, as more vnequall to mariage, (as hee thought) referred the 100. fold fruite to Martyrdome, and 60. fold to Virgins, & 30. fold to Widowes: hee blamed them for it, saying, (12) If the coniunctions of mariage bee holy, why are they excluded from good fruit? And so he ouerthroweth the force of *Bellarmines* argument, drawne from hence, to prooue that single life is an Euangelicall counsell. (13) That which Christ doth not command (saith he) but commend, he counselleth. Now in the opinion of *Ierome*, Christ doth here commend mariage, though not commaund it: and it yeeldeth good fruite, as well as single life, though not altogether so great store. And therefore if the one be an Euangelicall Counsell, the other also is.

But now I will shew that the rest of the Fathers doe otherwise expūd

(12) *Sif sunt
sancta con-
sortia nupria-
rum, cur ex-
cluduntur
a bono fruc-
tus. Com-
mentor
in Math. 13.
Erasm. scho-
lia. in lib. 1.
aduers. Io-
ann. 2. m. 6.*
(13) *De mo-
nach. lib. 2.
cap. 9.*

(14) *Primus enim, centurium martyrum fructus est, secundus sexagenarius vester. De disciplin. & habit. virgin. sect. 1.*

(15) *Atqui longe aliter D. Hieron. Graci vero comment. Cyprianis sequitur sententia. m. s. in not. in Cyp. ibid. m. 78.*

(16) *De monach. li. 2. cap. 9. sect. tertium testimon.*

the wordes then *Ierome* did. And therefore hee being alone, must not be followed. *Cyprian* alluding to the words, giueth indeed an allegoricall exposition: yet hee saith, (14) that the first number, 100. folde, is the fruit of Martyrs: and the second, 60. fold is yours, yee Virgins.

Pamelius (15) acknowledgeth this difference betwixt *Cyprian* & *Ierome*: and confesseth, that the *Greeke* Commentaries, do follow the opinion of *Cyprian*. If therefore *Bellarmino* from *Ieromes* exposition, referring an hundred-fold to Virgins, can proue virginity to be an Euangelical council: wee may also from the exposition of *Cyprian*, and the *Greek* Commentors, referring the hundred-fold to Martyrs, proue that Martyrdome is an Euangelicall Councell. But heerein see the cunning of the Cardinal, (16) who in that his argumēt, could conioyne these two Fathers together, as if they both expounded the place alike, and both commended virginity alike.

Thogh the Cardinall, & likewise the *Rhemists*,

Rhemists, doe also for the same purpose ioyn *Augustine* with *Ierome*; yet he differeth more from him, then *Cyprian* doth. In one place (17) he saith, the hūdred fold belōgeth to martyr, for the society of life, & contempt of death: The sixty fold to Virgins, for they inward rest, because they fight not against the custom: of the Flesh: The thirtie fold to Married-folkes, because this is the age of marryers.

In an other place (18) he propoundeth the matter very doubtfully, and scarce dare determine it, saying thus; What that diuersitie of fruitfulness signifieth, Let them see who vnderstand these things better then wee: Whether the *Virgines* life bee in the hundred fruite; the *Widowes*, in the fixtie; and the *Maryed*, in the thirty. Or rather, that the hundred-folde fruitfulness is to be imputed to *Mar-*

(17) *Cen-*
tesimū mar-
tyrum, prop-
ter satieta-
tem vitæ vel
contemptum
mortis. sexa-
gesimum vir-
ginum prop-
ter ocium iu-
terius, quia

non pugnant
contra consu-
etudinem car-
nalis triceci-
missimum coniu-
gatorum,
quia hæc est
ætas præluu-
tiæ. Quæst.
euangel. li. i.
cap. 9.

(18) *hic-*
quid significet fecunditatis illa diuersitas, viderint qui
hæc melius quam nos intelligunt. siue, &c. Siue quod pro-
babilis mihi, videtur, quoniam diuina gratia multa sunt
munera, & est aliud aliomanius & melius: vnde dicit a-
postolus, emulamini autem dona meliora. De virginat.
lib. 45.

tyrdome; the sixty fold to *Continencie* and the thirty fold to *Marriage*. Or whether *Virginitie*; *Martyrdome* being added to it, fulfill the hundred folde: But being alone, is in the sixtie. And *Maryed folkes*, bringing forth thirty fold, may come to sixtie folde, if they be *Martyrs*. Or else, that which seemeth most probable to mee, that there are many giftes of the diuine grace, and one is greater and better then an other. Wherevpon the Apostle sayd, *Desire ye the best giftes*. Where you see hee propoundeth foure seuerall opinions, maketh *Ieromes* to bee most improbable. But that which I shewed to be the sense of the place, namely, that by the diuersitie of the fruite, is meant the diuersitie of graces and giftes in men, to be most probable.

May not they then bee ashamed, that say, he ascribed an hundred fold to *Virgins*? Indeepe hee else-where relateth an opinion of some, who so vnderstoode the diuersitie of that fruit; As if it signified, that the *Saintes* for the diuersitie of their merites,

(19) *Augustin. de ci-
uit. Dei. lib.
21. cap. 27.*

rites, should at the day of iudgemēt,
 some of them saue *thirtie*, some *sixtie*,
 some *an hundred*. Which he reiect-
 eth as absurd, Yet hath it a good
 Warrant from the Text. And is al-
 most the same, with the *Rhemistes*,
 who say, (20) that this difference of (20) *Annot.*
 Fruits, is the difference of Merites *in Math.*
 in this life, and rewardes for them in *138. sect. 1.*
 the life to come: according to the di-
 uersities of states, as that the hun-
 dred folde agreeth to *Virgines* pro-
 fessed, &c. Especially considering,
 that they (21) holde, that they may (21) *Annot.*
 merit and satisfie, as well for others, *on 2. Cor. 2.*
 as for themselves. *10. sect. .*

Athanasius referred the diuersitie of
 of these fruits, not to those estates of
 men and women, but to the obedi-
 ence which they yeeld to the worde
 taught, saying; (23) That wee doe (23) *Homil.*
 Tyll and Sowe this Field, that it may *de parabol.*
 yeeld fruite: Yet doe we not know *sementis.*
the condition of the Soyle: The likenesse Vbi doctrina
of the Leaues doth often deceyue the mai- opus procedit,
sters of the Tyllage. But when doctrine & fructus
 proceedeth vnto *Works*, and the fruite *operum soli-*
of works waxeth stronger, then it is known d or euase-
who ris, &c.

who is a Belieuer, who an Hypocrite.

To the same effect wrote *Chrysostome*, and *Gregorie Nazianzene*, whose words I need not to set down, seeing Cardinall Tollet (24) confesseth, that not only *Augustine* and *Athanasius*, but likewise they two, do referre this difference vnto theyr persons; Yet so, as some worke well, some worke better, some worke best of all in this world. And thinketh this to be a more probable opinion, then theirs who referre it to mens seuerall estates, because they who are in a perfect state, doe not alwayes liue perfectly.

(24) *Comment.
in Luc.
8. annot. 17.*

(25) *In Ezekiel.
lib. 2. ho-
mil. 17.*

(26) *In
Marc. 4.*

Gregory 1. likewise referreth them not to any such states of men, but vnto their personall behauiour in theyr estates, whatsoeuer they be, (25) saying, that men bring forth thirty folde, when theyr minde conceyue the perfection of Faith in the Trinitie. And sixty fold, when they perfectly bring forth the workes of a good life. And an hundred folde, when they proceede to the contemplation of eternall life. Here is no speech at all of Virgines. *Beda* (26) writeth to the same effect, and almost in the same

same wordes.

As for the Popish writers, the elder sort are doubtfully; (27) for they propound many expositions, and will not determine which is the best: yet the yonger sort are peremptorie, and hold with vs. *Fernus* relateth those seuerall expositions, deliuered by *Thomas* and *Ludolphus*: (28) how some referre the to beginners, to proceeders, and to the perfect: some to Virgines, Widowes, and married persons: some to thought, speeche, and deede: some to them, who expose their goods, their bodies, and their liues for Christ. Yet (saith he) Christ seemeth heere to meane, that outwardly the worde of GOD doth conuert more in one place then in another: and also that the same word of God, doth bring forth more fruit in one man then in another. According as the ground is fitter.

Tollet hauing propounded the different expositions of some Fathers, (29) saith, their opinion is the fittest, *semper statim respondet prater ea loquitur de fructu seminis dum est in terra, volens significare se loqui de ijs qui in hoc seculo fructus hosce referunt.* *Comment. in Luk. 8. annot. 17.*

(27) *Tho.*

Aquin. Aurea catena. in Math. 13. Ludolph. de vita Christi. part. 1. cap. 64. D.

(28) *Quod idem verbum Dei maiorem fructum in uno homine faciat, quam in alio, secundum quod terra ipsa magis idonea est.* *Commēt. in Math. 13.*

(29) *Domini de fructu in ipso loquitur, qui non*

who

(30) *Centesimum affe-
runt, qui per-
fectam ac su-
mam vitam
agunt: sexa-
gesimum ve-
ro qui medio-
crem, trige-
simum qui in-
feriores sunt,
fructum ta-
men bonum
afferentes pro
suis viribus.*

*Concord. E-
uangel. c. 47.*

(31) *Fruc-
tum vocat,
aut opera bo-
na, quae fides
& verbi Dei
fructus esse
solent. ut
Matth. 21.
42. aut vi-
tam aeter-
nam. 11. 2.*

Cor. 9. 6. In Matth. 13. 23.

who referre that difference of fruits vnto mens persons, as they worke well, better and best in this world, in what estate soeuer they bee; because they doe not alwaies liue perfectly, who are in a perfect state. And it often commeth to passe, that they who are in a lower state, bring forth greater and more abundant fruite, then they who are in an higher: for the Lord speaketh of the fruit it self, which is not alwaies answerable to the state. And hee speaketh of the fruite of the seede, while it is in the earth. Whereby he would signifie, that hee spake of them, who bring forth these fruits in this world.

Iansenius saide, (30) They bring forth an hundred folde, who leade a perfect and chiefe life. They bring forth sixty fold, who lead an indifferent good life. And they thirty, who are inferiour, yet bring forth good fruite, according to theyr abilitie.

Makdonatus reckoneth vp fise seuerall opinions cut of the Fathers, yet will not stand to any of them: but saith, (31) That Chriist calleth fruite,

fruite, eyther *Good workes*, which are accustomed to be the fruits of Faith, and of the word of God : As when it is sayd, *The kingdome of God shall be taken from you, and given to an other Nation, which shall bring forth the fruites thereof. Math. 21. 42.* Or else eternall life, as *2. Cor. 9. 6. Galat. 6. 7. 8. Iam. 3. 18.*

Do not therfore blame me, though in expounding the variety of those fruites, I doe dissent from the *Rhe-mists*, and from the Cardinall, seeing I haue the consent of so many of the Fathers, and of your owne writers.

SECT. XVI.

BVt to conclude, least I might seeme, ouer-much to exceed the

length of a Postscript, I knowe (1) *See com- cil. Chalcedon. act. 1.*
 your Priests do confidently tell you, that they haue all the anciēt Fathers on their side against vs; Euen as *Euniches* and *Dioscorus* insolently bragged, 1. that the Fathers taught their error. And as the *Arians* falsly pretended, (2) that *Dionysius Alexandri- nus* *Arianos.* (2) *Athanas. epist. De sentent. Dionysy, Alex- andr. contra.*

(3) *Bellarmin.*
de amiss.
grat. & statu
peccat lib. 4.
cap. 9.

(4) *Bellarmin.*
de notis ec-
cl: s. lib. 4.
cap. 10.

(5) *Socrus.*
histor. lib. 5.
 22.

was of their opinion. And as the Pelagians (:) alledged, *Clemens Alexandrinus, Ambrose, Arnobius, Chrysost:* & others, as maintainers of their heresie. I haue therfore giuen you a tast of that vntruth, euen in those Controuerfies, touched in these sermons. The like hath bene done by others, and may be done againe, in other Controuerfies. Doe not therefore belieue those their vaine brags.

Again, whereas they boast much of vnitie, doe make it a marke of the Church, and would thereby proue (4) themselves to be the true church: you may by these few points euidently see, that they haue many iarres and contentions about the chiefeft points of faith: As the *Arians* long agoe were (5) noted, not onely to differ in opinion from the orthodoxall fathers of the Church, but likewise to differ much one from another, and that in many points of religion. So may it now be obserued, that the papists doe not onely varie from vs, but likewise dissent many waies one from another.

ther. And that not onely in ceremonies and circumstances, or matters of lesser moment, as they charge vs to contend among our selues, but likewise in the substantiall points of mans saluation, in the very forme, nature, and properties of a iustifying faith.

And lastly, whereas you all pretend, that you haue that true faith in Iesus Christ, which is able to saue your soules : I would wish you to consider, that all those doe deceiue themselves therein, who doe not testifie their faith by their workes as the Apostile teacheth. Much hath bene written, and that by sundry men, in times past, touching the bad maners of *Rome*, we who reade those reports, and doe knowe the maner of your conuersation, may well imagine, that sinfull deeds are the proper fruites of poperie. And that papists wheresoeuer they be, whether at *Rome* or else where, are all alike prophane in their behaviour. I know that like pharises, you are very strict in obseruing humane precepts, as not

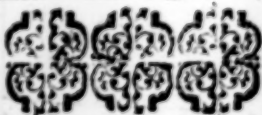
to eate an egge in Lent; not to doe any worke on one of the superstitious holydaies, abrogated in our Church; not to go out of the doores, before you haue blessed your selues with the signe of the crosse, not to take the better hand of a crosse standing in the high way side: not to speake of a dead man, vnles you say, God haue mercy on his soule.

Yet are most of you very carelesse in keeping Gods commandements. Where may we finde more vngodly swearing, more impious profanation of the Sabboth, more wilfull disobedience to lawfull authoritie, more beastly drunkennes, and disordered drinkings and swaggering, more filthy whoredome, more wastfull gaming, more bitter rayling, and vncharitable back-biting, then is to be seene in the Recusants, and non-communicants of this Countrey? And so infectious is sinne, that theyr bad example doth corrupt the mind and manners of manie about them. Doe these hope to be saued by their good works? Will these be accounted

ted confessours of thev Religion? *Boni sunt ca-*
 And yet keepe no good conscience *tholici qui &*
 in thev conuerſation? *Augustine ſide integram*
 ſayd truely, *That they are good Catho-*
lickes, who follow both ſound Faith, and bonos mores.
good manners. Why then ſhould we *Quaſt. in*
 account them good Catholickes, *Mat: ca. II.*
 who haue neyther ſound Faith, nor
 good manners?

The Lord of his mercie, open
 your eyes, that you ſee his truth, and
 come out of Babel: And alſo worke
 true faith in your heartes, that you
 may through hs Sonne, inhe-
 rite his euerlaſting king-
 dome. *Amen.*

FINIS.



D d



LONDON,

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for *Arthur Iohnson*, dwelling at
the signe of the white horle,
neere the great North
dore of *Saint Pauls*
Church

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